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ART. I.—*The Inferno of Dante Alighieri, translated into English Blank Verse, with Notes, historical, classical, and explanatory, and a Life of the Author. By Nathaniel Howard. 12mo. 8s. Murray.*

‘I think there be six Richmonds in the field.’

WE believe that Mr. Howard is the sixth translator of Dante, who has faced the battle-axe of criticism, within a short period, if we may be allowed to include in that number the Earl of Carlisle, Mr. Rogers, and Mr. Hayley. We are very far from insinuating; that ‘five have been slain’ as impostors; and our present business is merely to analyse Mr. Howard’s pretensions to the character of the true Richmond.

Mr. Howard begins his preface thus: ‘The translator offers the following work to the candid judgment of the public.’ If candour be won by candour, his gentlemanly forbearance in suppressing the names, while he feels himself compelled to censure the works of his immediate predecessors, cannot fail of interesting the public in his favour. ‘A servile Anglo-Italian version has been avoided equally as much as too great a latitude from the original.’

After this declaration, it is impossible to suspect, that Mr. H. has availed himself, knowingly, of the help of those authors, whom he has designated as servile and unfaithful: the improbability of an attempt so unexampled in audacity and so open to detection, would be admitted at any fair tribunal, as strong presumptive evidence against the charge of wilful plagiarism. On these grounds, therefore, we conclude, that the perpetual series of co-incidence which pervades this work, is *purely accidental*. The admission of this fact will lead to the establishment of more liberal prin-

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ciples of criticism, than those which seem to have governed the venerable bishop of Worcester in his *Theory on the 'Marks of Imitation';* the range of casual and undesigned coincidence will be found to have wider limits than has been supposed, and the palm of originality will be conceded to innumerable writers, who have hitherto been herded with the slavish crowd of imitators.

Taking it for granted, therefore, that the resemblances in question are the mere effect of chance, or, to speak more correctly, of that general law of nature which dictates to different individuals a similar expression of the same idea; we proceed to shew the strength of our cause, by exemplifying, from the little volume before us, the greater part of the rules laid down by the learned and reverend critic, in his celebrated letter to Mr. Mason; at least, the greater part of those rules, which concern the expression; for the others, which relate to the sense or sentiment, can hardly be deemed applicable to a translation.

i. 'Sometimes we catch a great writer, deviating from his natural manner, and taking pains, as it were, to appear the very reverse of his proper character.'

A brother reviewer, who contributes to the *European Magazine*, has characterized Bickleigh Vale, a poem written by Mr. Howard, 'as not unworthy the author of the *Seasons*;' and we are inclined to believe that the commendation is just, from the general affluence and occasional sweetness of the versification, in the work before us. We conclude that those, who are within the bishop's critical jurisdiction, will consider his manner as formed upon the model of Thomson, and the following passages as strongly marked with that manner:

1. 'A place undawning, silent from all light,
I enter'd, roaring like the billowy main
Lash'd by the tempest, and the warring winds.
Here ever howls the hurricane of hell,
And in *carc'ring eddies* sweeps aloft
'The restless souls, in tortures, *whirl'd around.*' P. 26.

Here the phrases expressive of rapid and rotatory motion, succeed each other with such velocity, that it is difficult to preserve the head from feeling the sensation of giddiness.

2. 'There oft *redundant* streams *o'erflow* the breast
Of dark Benacus, *roaring, flashing* down
A torrent *bursting* o'er the nether plains,
Bathing the verdurous pastures.'

Here again the accumulation of words produces an overwhelming effect, very different from the Miltonic style, to which the following passage may be supposed to bear a resemblance.

3. ' Turn thy *visual orb*
 Direct along that sea of aged foam,
 There chiefly, where the *noisome fumes arise*.
 As croaking swarms amid the grassy pool
 Haste from their *foe* the serpent, till on land
 Panting they fall in heaps: so numerous fled
 The *routed spirits*, where the *seraph-form*
 Pursued, who gliding, skimm'd with *unwet feet*
 The *Stygian depth*. He from his *beamy face*
 His left hand *raising*, brush'd the *grosser air*,
 Alone by that *annoyance*, he appear'd
Wearied. I knew that sent by heaven he came,
 I mark'd my tutor; he a *signal* gave
 That I should *lowly bow* in silent awe.
 Ah! what *majestic anger* fill'd his looks!'

P. 57.

In these lines, which friends and enemies must allow to be beautiful, there is an exuberance of co-incidence.

- ' And now direct
 Thy *visual nerve* along that ancient foam,
 There thickest where the smoke *ascends*. As frogs
 Before their *foe* the serpent, through the wave
 Ply swiftly all, till at the ground each one
 Lies on a heap; more than a thousand spirits
 Destroy'd, so saw I fleeing before one
 Who pass'd with *unwet feet* the *Stygian sound*.
 He from his face removing the gross air,
 Oft his left hand forth stretch'd, and seem'd alone
 By that *annoyance wearied*; I perceiv'd
 That he was sent from heav'n, and to my guide
 Turn'd me, who signal made that I should stand
 Quiet, and bend to him. Ah! me! how full
 Of noble anger seem'd he!'

CARY, v. i. P. 141.

Compare BOYD, v. i. P. 315. Ed. 1785.

ii. ' An indentity of expression, especially if carried on through an entire sentence, is the most certain proof of imitation.'

1. ' with lingering step
 To me, excluded he returned. His eye
 Bent to the earth, his forehead now had lost
 All confidence; deep sighing thus he spake.'
 ' Excluded he return'd
 To me with tardy steps. Upon the ground

P. 46.

His eyes were bent, and from his brow eras'd
All confidence, while thus with sighs he spake.'

CARY, v. i. p. 129.

2. 'Heav'n's justice goads

Fell Attila, that scourge of all the earth,
With Pyrrhus and stern Sextus, and extracts
Tears ever by the seething surge unlock'd
From those Rinieri, one Corneto nam'd,
His fellow Fazzo, whose dread thirst of blood
With war and murder fill'd the public ways.'

P. 70.

'There Heav'n's stern justice lays chastising hand
On Attila, who was the scourge of earth,
On Sextus and on Pyrrhus, and extracts
Tears ever by the seething flood unlock'd
From the Rinieri, of Corneto this
Pazzo the other nam'd, who fill'd the ways
With violence and war.'

CARY, v. i. p. 197.

'Che fecero alle strade tanta guerra.' C. xiii.

iii. 'But less than this will do, where the similarity of
thought and application of it is striking.'

1. 'Here no complaints save languid sighs were heard,
Low muttering on the ever trembling gales;
Not torturing pangs, but melancholy woe
The numerous crowd of matrons, sires, and babes
Assail'd.'

P. 20.

'Short sighs, thick coming, led the listening ear,
Trembling in murmurs low along the gale;
No pang is here, no tort'ring hour is known,
Their irrecoverable loss alone
Matrons and sires and tender babes bewail.'

BOYD, v. i. p. 235.

The 'low mutterings on the gale,' are not mentioned in
the original, which says no more than

'Che l'aura eterna facevan tremare.'

C. iv.

2. 'A lion grim with rage, against me came,
With hunger stung; high shook his brindled mane,
The air seem'd hush'd in horror as he pass'd.
Pallid with want, a she-wolf next appear'd,
Lean ghost of famine.'

P. 3.

'A lion shook his long terrific mane,
The hush'd winds seem'd his dreadful look to fear.'

BOYD, v. i. p. 193.

'A famish'd she-wolf, like a spectre came.'

HAYLEY—Notes to Essay on Epic Poetry.

The lion's mane is wanting in Dante, and the comparison of the she-wolf to a ghost.

3. "Adjure the *sighing pair*, and they will come,"

He said, when *wafted by the blast* they came,

I rais'd my voice. Oh! wearied souls *alight*,

Relate your mutual loves, if none restrain.' P. 28.

'the *hapless pair*—

Do thou *adjure* them—

Riding the blast, the wailing lovers came.

Then I. "Afflicted pair! descend, and say,

Why thus ye mourn?" The gentle ghosts obey

And *light*.' BOYD, v. i. P. 256.

Dante does not say that Francesca and Paolo alighted, and rather seems to intimate that they were swayed to and fro by the wind, during their conference with him; but however picturesque this perpetual change of attitude might appear, it must have been very inconvenient for conversation.

4. In the same beautiful passage Mr. Howard translates

'i dubbiosi desiri,' l. v.

'smother'd wishes.' P. 29.

in coincidence with Mr. Boyd, who says

'smother'd sighs.' V. i. P. 259.

an expression much less ambiguous than 'dubious or uncertain desires,' which may mean that they were doubtful either what they desired, or whether they had any desires at all, or whether their desires were mutual.

iv. 'Sometimes the original expression is not taken, but paraphrased; and the writer disguises himself in a kind of circumlocution,' [or, (it may be added) condensation of the phrase.]

1. 'Thaw'd was the fear that through the hideous night
Congeal'd the ruddy fountain of my heart.' P. 2.

'Now fled my fear, that through the toilsome night,
The vital current froze, and urg'd my flight.'

BOYD, v. i. P. 190.

'Che nel lago del cuor m'era durata.' C. 1.

'Which had endured in the lake (i. e. the ventricles) of
my heart.'

This, we believe, is the received interpretation of this passage; but as *durato* sometimes is understood in the sense of *indurato*, the poetry may be allowably heightened by the introduction of the metaphor. A further improvement has been made by the change of the lake of the heart into the fountain or current, a running stream or spring being harder to freeze than stagnated water.

2. 'Low sunk the day: the dusky air *enwrap*
All weary beasts in night.' P. 7.

'Light slowly sunk, and left the glimmering west
And night's *dun robe* the weary world *o'ercast*.'

BOYD, v. i. P. 203.

Dante is obliged to his translators for the figurative turn of the expression; he says,

'I' aer bruno
Toglieva gli animai, che sono 'n tefra,
Dalle fatiche loro,' C. ii.

- 3, 'Still glancing round my sight in full career
I saw another pendant sign, that blush'd
Deeper than blood, escutcheon'd with a swan
Of *downy white*. A spirit here, who held
Grav'd on his hoary scrip, a *savage boar*
Huge, and of azure hue.'

P. 100.

'On another arm
A *silver swan* adorn'd a sanguine shield:
Then one whose mail display'd a *woodland boar*.'

BOYD, v. ii. P. 74.

We are fearful that the college of heralds will not sanction this metamorphosis of the goose and the sow, the armorial bearings of the Ubbriachi and Scrovigni, into the more poetical emblems of the swan and the wild boar. But should the precedent be allowed to stand, we predict that our poets will work very material changes in the achievements of many of our noble families; the snakes, owls, thistles, and goats will be discarded, the monkeys will be turned into men, and the blackamores will be washed white.

v. 'An imitation is discoverable, where there is but the least particle of the original expression, by a peculiar and no very natural arrangement of the words.'

1. 'Onward we mov'd.' P. 20.

'Onward, this said he mov'd,'

CARY. P. 53.

2. 'Against encounter'd billows dash and burst.' P. 37.

'Against encounter'd billow dashing breaks.'
CARY, v. i. P. 105.

3. 'Cleaving the surface sails the veteran barge.'

'Cutting the waves goes on the ancient prow.'
CARY, v. i. 121.

4. 'On them divinest justice pours,
Less vengefully down pours its torturing pains.' P. 64.

'Less wreakful pours
Justice divine on them its vengeance down.'
CARY, v. i. P. 179.

vi. 'An uncommon construction of words, [whether or] not identical, will look like imitation.'

1. 'I threw my eyes within.' P. 52. and compare P. 193.

'I soon as enter'd throw mine eye around.'
CARY, v. i. P. 145.

2. 'So they to mark us keen'd their sight, like one
Half dim with age, to thread his pointed steel.' P. 36.

'Keen as the guiding steel the artist views.'
BOYD, v. ii. P. 43.

These ingenious periphrases shew the skill of these artists in clothing the nakedness of the original. Mr. Cary is deficient in this art.

'And toward us sharpen'd their sight as keen
As an old taylor at his needle's eye.' CARY, v. i. P. 239.

3. 'Why are they not yet cancell'd from the earth.' P. 204.

'Why from the earth
'Are ye not cancell'd.' CARY, v. ii. P. 297.

'Spersi del mondo.' C. xxxiii.

vii. 'We may even pronounce that a single word is taken, when it is new and uncommon.'

In the following lines we have discovered only two coincidences; we quote them, both for their rarity, and their singular beauty.

1. ' When to my dazzled gaze a virgin form
Came gliding, fair in *angel-beauty* came ;
And all-commanding call'd me near. Her eyes
Like stars a living lustre stream'd. She spake ;
Words, sweet as nectar, melted on her lips.
Seraphic flow'd her voice, and thus began.' P. 9;

' A radiant form
Whose *angel-aspect* breath'd an heav'nly charm.'
BOYD, v. i. P. 207,

2. ' Afflictive groans now smote my *startled ear*.
Aghast! I roll'd my full enquiring eyes!
When he, " My son, now draws that city near,
The realm of Dis ; its *denizens* how grave :
A crowded stern *divan*." " Lo," I return'd,
" Yon *pyramids* within that valley, gleam
With deep vermilion, like *ascending fires*." P. 45;

' But other clamours now distinct and clear,
With hubbub wild assail'd my *startled ear*.
" There hell's dire senate sits in awful state,
Her dark *divan* the lofty hall surrounds."
Thus Maro spoke, and thus abrupt I said ;
" I see, I see! through night's disclosing shade,
Hell's *pyramids*, that seem *ascending-fires*."'
BOYD, v. i. P. 300.

' With its grave *denizens*.' CARY, v. i. P. 125,

Pyramids is a bold amplification of Meschite mosques.

3. ' A vessel *stov'd*
By tempest not so loosely yawns.' P. 163.

' A vessel that hath lost
Its middle or side *stave*, gapes not so wide.'
CARY, v. ii. P. 195:

Mr. Howard has dexterously taken advantage of the ambiguity of the word vessel. The original has not the same felicity, for the Italian word *veggia*, a *barrel*, is incapable of being taken in a double entendre for a *ship*.

4. ' More perilous *Alps* unclamber'd yet await.' P. 144,

' Yet *Alps* more hideous still, and gulphs await.'
BOYD, v. ii. P. 184.

Much more elevated than the original, which is literally rendered,

'A longer ladder yet remains to scale.'

CARY, v. ii. P. 121.

5. 'E per dolor nan par lagrima spanda.'

C. xviii.

'Proud sorrow stagnates in his *stony eyes*.'

P. 103.

If we mistake not Mr. Boyd has *stony eyes*, though we cannot refer to the page: but the coincidence is the least remarkable feature of this incomparable line.

viii. We shall not apologize for the length of the following quotation, further than by stating that the passage in the original is deemed one of the greatest beauties in the poem.

'Here, o'er the radiant sand, slow showering fell
Dilated flakes of fire, as massy snow
Dropt from the hoar Alps through the silent air.
As in the fervours of the Indian *clime*
Great Alexander saw his banner'd troop
Beset with *sheets* of solid flame, that roll'd
In *scorching volleys* to the *sulphurous* ground,
Which to prevent, he bade his warrior band
Upturn the soil, so might the vapouring pest
Be well extinguished, as it rose alone;
So here the tempest of eternal fire
Descending, kindled all the sandy waste,
Like *viands* glowing in the blazing stove,
Thus gave redoubled pain. No pause, no rest,
For ever was the play of wretched hands,
Now here, now there, to scatter off in haste,
The clinging flakes, still bursting, falling fresh.'

P. 79.

'The alternate play of hands

O'er all the sand fell slowly wafting down
Dilated flakes of fire, as flakes of snow
On Alpine summit, when the wind is hush'd,
As in the torrid Indian *clime*, the son
Of Ammon saw upon his warrior band
Descending, solid flames, that to the ground
Came down: whence he bethought him with his troop
To trample on the soil, for easier thus
The vapour was extinguish'd, while alone;
So fell the eternal fiery flood, wherewith
The marle glow'd underneath, as under stove
The *viands*, doubly to augment the pain.
Unceasing was the play of wretched hands,

Now this, now that way glancing, to *shake off*
The heat, still *falling* fresh. CARY, v. i. p. 223.

Mr. Boyd has *sheeted fire, sulphurous blast, catching flames and clinging plague*. See v. ii. p. 26.

He, as well as Mr. Howard, corrects Dante's relation, altering the action from trampling to *upturning* the soil. Mr. Howard has somewhat changed the design of the picture by the introduction of the epithet *massy*, which has certainly the merit of great originality in its application to *slow showering* and *broad flakes*, or any drops of snow, unless the Avalanches among the Alps may be so denominated.

viii. 'An improper use of uncommon expression, in very exact writers, will sometimes create a suspicion.'

'What! art thou Maro? say, that sacred fount
Whence torrents of poetic richness stream'd?' P. 4.

'Art thou that Virgil? thou! that copious fount
Of richest eloquence?' Hayley's Specimen.

"If Maro's name be thine," abash'd I cried,
'That source which sent through many a region wide
Such living torrents of poetic light.' BOYD, v. i. p. 195.

The author of Chrononhotonthologos has used the same figure of rhetoric with great effect.

'Go fill the baths with seas of coffee. Act 1. Scene 1.

ix. 'Where the word or phrase is foreign, there is, if possible, still less doubt.'

1. 'Perish the volume, and the writer both!
Insidious Panders! ah! that day no more
We read.' P. 30.

'Lessen'd by the Pandar page!
Vile Pandar page! it smooth'd the paths of shame.'
BOYD, v. i. p. 260.

'Galeotto fu il libro.' Canto v.

Galeotto was the *sensale* go-between of Ginevra and Lancillotto: the soul of Pandarus might have passed into his body by the Metempsychosis.

2. 'Who *revok'd* the shades
Back to their bodies.' P. 49.

'Who *compell'd* the shades
Back to their bodies.' CARY, v. i. p. 137.

In this instance not the words, but the sense, in which they are used, is not strictly vernacular.

x. 'Conclude the same, when the expression is antique in the writer's own language.'

'Since I *drew* perhaps,
Worse import than his broken musing meant.' P. 49.

'Sith I *drew*
To import worse, perchance, than that he held,
His mutilated speech.' CARY, v. i. p. 135.

xi. 'The same pause and turn of expression are pretty sure symptoms of imitation.'

Many examples of this coincidence may be found in the passages already quoted : to which we shall only add the speech of Capaneus in Canto xiv.

'Unalter'd I remain,
Living or dead. If Jove should in his wrath
Weary his workman, from whose sturdy grasp
He wrench'd the pointed light'nings, that, at last,
'Transfix'd my heart, nay, should he weary all,
'Who labour at the swarthy forge by turns,
In Mongibello, crying, "Help ! O help !
Good Mulciber be quick !" as erst he roar'd,
Vext in the fight of Phlegra, and his bolts
Hurl flaming on me, with his utmost might,
He never once should feel a glad revenge.' P. 80.

'Such as I was
When living, dead such now I am. If Jove
Weary his workman out, from whom in ire
He snatch'd the light'nings, that at my last day
Transfix'd me, if the rest he weary out,
At their black smithy labouring by turns,
In Mongibello, while he cries aloud,
"Help, help, good Mulciber !" as, erst he cried,
In the Phlegrean warfare, and the bolts
Launch he full aim'd at me with all his might,
He never should enjoy a sweet revenge.'

CARY, v. i. p. 227.

xii. 'The seeming quaintness and obscurity of an expression frequently indicates imitation.'

1. 'I saw, my heart yet *staggers* as I speak,
I saw a *victim* linger on the edge,

As oft a speckled tenant of the marsh,
Lingering, awaits his fellow's downward plunge.' R. 130,

' I saw and yet
My heart doth stagger, one, that waited thus,
As it befalls that oft one frog remains
While the next springs away.' CARY, v. ii. p. 79.

' The scaly tenant of the limpid brook—
And let the victim feel.' BOYD, v. ii. p. 150.

Dante says,

' Ed anche 'l cuor mi s'accrapricia.'
' My heart sets up its bristles from fear.' C. xxii,

2. ' By justice will'd
The scene of my transgression haunts my mind,
Urging a sad eternity of sighs.' P. 181.

' So from the place,
Where I transgress'd, stern justice urging me,
Takes means to quicken more my lab'ring sighs.'
CARY, v. ii. p. 233.

This various specimen of accidental coincidence cannot but bring in question the existence of such a crime as wilful plagiarism. It is difficult to discover the ground on which an accusation of that nature can be brought. The stock of poetic matter is as much in common as the great blessings of nature, and it would be a no less difficult task to prove that the light of the sun was stolen, than that an author had been robbed of that, in which neither he nor any other person has an exclusive property. So far therefore from suffering the code in force at Hartlebury Castle to govern our decision in the case before us, we assert, in direct opposition to its principles, that Mr. Howard is a very *original* writer. His right to this title will be rendered still less controvertible, if, having compared him with his rivals, we proceed to confront him with Dante himself.

Mr. Howard says in his preface, ' a medium has been attempted,' (that is, a medium between servility and infidelity, and not a medium obtained by the mixture of the labours of Mr. Boyd and Mr. Cary, as the proselytes of the Hurdian system may scandalously insinuate,) ' a medium has been attempted; but with what success, those who are competent to judge of the genius of both languages, and of the characteristic style of Dante, will decide.'

The inquiry, therefore, branches into three questions;

whether Mr. H. has been servile or faithful? whether he has consulted the genius of both languages? and whether he has preserved the characteristic style of the original?

They who consider him as servile will adduce various passages as evidence.

1. In the second canto he translates *O Donna di Virtù*, Virgin of Virtue: and in the tenth, *O virtù somma*, summit of virtue, the word *virtue* being used to express power or influence. If this construction has been unauthorized hitherto, it well deserves the sanction which it has now received.

2. In Canto vi. he renders *sormonti*, surmount the day, in the sense of *win the day*; the boldness of this phrase compensates for a slight degree of obscurity.

3. Mr. Howard has the merit of having endowed the adjective *silent* with a governing power, in his translation of *alla risposta muto*, silent from reply, p. 58. A still bolder instance is found in p. 26, *silent from all light*.

4. 'Rhea for her nursling son
Deep in the shades a trusty cradle chose.'

Parents will feel the beauty and force of this novel combination of the epithet *trusty* with that receptacle which Johnson calls 'a moveable bed on which children are agitated.' The original runs thus:

'Rea la scelse già per cuna fida
Del suo figliuolo.' Canto xiv.

Mr. Howard cannot be accused of servility, when his version leaves it in doubt whether the word *cradle* is used metaphorically for the spot, or simply for the wicker-worker machine.

With regard to the charge of unfaithfulness, to which it may seem, that Mr. H. is more liable, it will be found that his departure from the text has been occasioned in every instance, either by a strong natural bias to confidence, or for the purpose of introducing an improvement. We shall point out some of his principal variations.

1. 'It seems most worthy to calm reason's eye,
That he the sire, uprais'd by highest heav'n,
Should sway the sceptre of imperial Rome.' p. 8.

'Most worthy he appear'd in reason's view
That heaven should chuse him as the Roman sire.'

HAYLEY.

Dante says, 'since Æneas was chosen in heaven to be father of Rome, it was reasonable that permission should be given to so important a personage, to visit the other world ere he ceased to live in this.'

' 2. A friend of mine, but not of fortune.' P. 9.

' Forlorn by fortune, yet belov'd by me.'

BOYD, v. i. P. 208.

mia ventura, one who faithfully loved me for myself, and not for the profit and advantage he hoped to derive from *my* prosperous fortune. See *Venturi*.

3. ' Here view the place, where mournful victims wail,
Their reason lost.' P. 14.

' Thou'lt see the mournful race
For ever *robb'd of reason's light* benign.' HAYLEY.

' Ch' hanno perduto 'l ben dello 'ntelletto.' Canto iii.

According to *Venturi*, by this phrase, the Deity is meant,
' nel conoscere il quale svelatamente la beatitudine consiste.'

4. ' Know these are *ancients* whom thy eyes survey
Of sin unconscious——
——they sprang to life
Before the gentle *Saviour came, or knew*
Or rightly worshipp'd God.' P. 20.

' These were the race renown'd of *ancient* time,
Unconscious of a crime.' BOYD, v. i. P. 235.

The commentators understand the *unbaptized* of all descriptions to be included in this assemblage. There is no mention of the Saviour in Dante, and we presume that there is an error of the press in the latter part of this quotation.

5. ' Fronting the gate he stood, then wav'd his wand
It felt, the sounding portal open flew.' P. 51.

' His beamy wand.
The portal smote; *it felt* the heav'nly hand,
The jarring valves disjoin, and open fly.' BOYD, v. i. P. 317.

The waving of the wand, and the feeling attributed to the gate are not to be found in Dante, whose poetry sometimes differs little from plain prose.

' Giunse alla porta, e con una verghetta
L' aperse.' Canto ix.

6. ' Soon as the *beetle* to the *twilight* gnat
Leaves the dusk fields,' P. 156.

'In twilight bands, the droning beetles sail.'

BOYD, v. ii. p. 216.

We had been accustomed to consider the beetle as one of the *twilight* train, but the critic should bow to the authority of the poet, in questions which depend on the nice observation of nature.

7. 'In vastness and in height his dreadful front
Equall'd the dome, that crowns St. Peter's fane.
His ponderous limbs in like proportion swell'd,
Above the embankment half his monstrous length
Uprear'd. Three Frisians, on each other pil'd,
Had vainly stretch'd to reach his pendulous locks.
Downward to where the girdle clasps the waist
He measured thrice ten palms.'

P. 188.

'With helmed head like Peter's dome sublime,
We saw their gen'ral front the horrid clime.'

BOYD, v. ii. p. 304.

Dante says that the face of the Nimrod was as large as the pine of St. Peter's at Rome, meaning a brazen ornament which was a relic of pagan antiquity, and in his days was to be seen upon the piazza of that church, but is now preserved in the Vatican. Mr. Howard's conception of the subject is on a much grander scale in all its parts; for if the altitude from the shoulders to the feet, was equal to the height of three Frieslanders, and from the girdle downwards to thirty palms; and if the limbs were in proportion to the head, which was as large as St. Peter's dome, what a 'three-pil'd hyperbole' of giants must these Frisians have been! what a prodigious palm was that which could measure so great a portion of the figure at thirty spans! and how inconceivably vast the whole stature of Nimrod! And as the dome in question was not built till more than two centuries after Dante's death, how sublimely is the bard represented as gifted with a species of second sight, by which he was enabled to form an accurate fore-knowledge of its dimensions!

The other variations from the text, those in which we have not discovered any coincidence, form a more numerous class.

1. 'This famish'd beast besets the passing way,
To give thee death; by nature so inflam'd,
That when full gorg'd more rav'nous in her rage.' P. 4.

The introduction of the personal pronoun renders the address more ad hominem. Dante's words

'Mai non empie la bramosa voglia.'

seem to intimate, that, like Milton's death, it was impossible to 'stuff the maw' of this she-wolf; an extravagance of imagery judiciously corrected by Mr. Howard.

2. 'Here, Cerberus, monster fierce
Barking terrific through his triple throat,
Treads on the crew o'erwhelm'd in prostrate heaps.' p. 31.

'Latra sovra la gente, che quivi è sommersa.' Canto vi.

It should be recollected that the hands or feet of this monster were clawed, and consequently that his very tread was torture.

3. 'Where Michael fiercely pour'd
Hot vengeance on *thy* proud adulterous head.' p. 37.

that is, Pluto's head, whom Virgil is here represented as addressing. This reading will serve to correct the vulgar error of supposing Satan to have been the spiritual adulterer or rebel against whom the Archangel fought.

4. 'Necessity impels her rapid course,
And those who come successive to her view.' p. 40.

Dante speaking of fortune, says that she is necessitated to be rapid in her course, *on account* of the quick succession of her votaries.

Mr. Howard extends the operation of the necessity to the votaries themselves.

4. 'Near that (viz. Crete) a mountain once with living streams
Smiling arose with verdure, Ida nam'd.' p. 82.

The geographers who have placed Ida *in* Crete should attend to this passage.

6. 'As arduous Phaeton met severest dread,
When from his grasp he dropt the guiding reins,
And saw the skies, *as still they seem, on flames.*' p. 103.

Come pare ancor. C. xvii. 'Of which some tokens yet appear,' alluding to an opinion entertained by various Pythagorean philosophers, that the galaxy was a mark of the conflagration occasioned by Phaeton. Mr. Howard has given a brilliancy to this passage by asserting boldly, that the skies still seem on flames.'

7. As would have quickly snap'd *metallic* cords.' p. 112.

'Che spezzate averian ritorte e strambe.' C. xix.

‘As had snap
A sunder cords, or twisted withs.’ CARY, v. ii. p. 21.

Mr. Howard's translation has the advantage in point of strength.

8. ‘Pity, though dead, here mostly seems alive.’ P. 118.
‘Qui vive la pietà, quand è ben morta.’ C. xx.

True pity in this case, is to shew no pity; a very just remark. We shall leave Mr. H.'s line to explain itself.

9. ‘Where Trento's, Brescia's, and Verona's swains
Might greeting touch each other as they pass.’ P. 120.

Swains is a fine though obvious metonymy for bishops—*pastors* is grown common.

10. ‘Thence the flood
Full onward drives, till Mincius gives it name.’ P. 120.

Here the river is poetically described as giving itself a name.

11. ‘For darkness brooded o'er the vast *inane*.’ P. 145:

The foss thus described was full of spirits, whom Mr. Howard very philosophically considers as inanities.

12. ‘Reader! if thou discredit what I say,
To thee this were no wonder.’ P. 151.

The introduction of *to thee* gives an uncommon turn to a common expression.

13. ‘Each fiery pillar with a sinner each
Closely involv'd; so none betrays his crime.’ P. 157.

This goes further than the original, which merely says, that every flame so closely involved a sinner, that it exhibited no token of its theft, that is, of what was concealed within it.

14. ‘Not on Jew,
Nor Saracen, for Christians were his prey,
When none could vanquish Acra, none was found
To traffic, where the Soldan rules his lands.’ P. 164.

Dante means that all *true* Christians, (not *renegado* Christians, who had fought against Acra, or trafficked with the Soldan's subjects) were the objects of enmity to Boniface
CRIT. REV. Vol. 12. October, 1807. K

VIII. Mr. Howard here shews his correct acquaintance with history, as he has before evinced his knowledge of geography and natural history.

15. 'O! could I move
One footstep in a hundred circling years.' P. 182.

Andare un 'oncia. C. xxx.—Move an inch.

Mr. Howard has moderated this hyperbole.

16. 'Like one who dreams of his disastrous fate,
And dreaming, fondly hopes it still a dream,
So that his ills might seem not yet bechanc'd.' P. 184.

The thought in the original is less obvious.

'Si che quel ch'è, come non fosse, agogna.' C. xx.

And that which is, desires as if it were not.

CARY, v. ii. D. 239.

17. 'Had Taberniech
Or Pietrapana, headlong in its fall,
Rumbled in ruins on the solid depth,
It had not creak'd beneath the pondrous heap.' P. 193.

The original line is a remarkable echo of the sense.

'Non avria pur dall' orlo fatto cricch.' C. xxxii.

'Not e'en its rim had creak'd.' CARY, v. ii. P. 267.

This is one of the numberless instances in which Mr. Howard has not deemed it necessary to adopt Dante's particularity of description.

18. 'Fatti 'n costà, malvagio uccello.' C. xxii.

'Off curst harpy.' P. 133.

'Sparvier grifagno.' C. xxii.

'Greedy griffin.' P. 134.

Harpies and griffins are birds of the true feather for the infernal atmosphere.

19. 'And oft in y feverish dreams
Unveil'd the picture to my mental view.' P. 199.

Dante describes a single dream; Mr. Howard supposes a

frequent recurrence of the warning, adding thereby to its awfulness.

20. 'Who wears my body on the earth
I know not.' P. 203.

'Come 'l mio corpo stea,
Nel mondo su, nulla scienza porto.' C. xxxiii.

'I have no knowledge how it fares with my body in the world above.' This soul was sent down to the infernal regions before the death of its body. Mr. Howard, with his usual skill, adds to this idea by supposing that a, what shall we say? person or spirit, became the occupant of the vacant form.

The second branch of the enquiry is, whether Mr. Howard has consulted the genius of both languages. His intimate acquaintance with the Italian must be sufficiently apparent from the foregoing quotations, otherwise many more of a similar description might be brought forward: his mastery of English, will be no less evident from the following, on which all comment must be superfluous.

1. 'Passing way,' meaning a road. P. 4.

2. 'Glowing ardour.' P. 12.

3. 'Yet retrace thy speech
Where us'ry e'er the bounteous pow'r offends.' P. 64.

Literally 'turn back to where thou saidst, that usury offends the divine goodness.'

4. 'Beware thou follow closely,' P. 84.
in the sense of 'take care.'

5. 'Unravell'd,' P. 96.
in the sense of unloosed.

6. 'For down a headlong flight we must descend.' P. 101.
'Omai si scende per si fatte scale.' C. xvii.

7. 'Nor not unlike a listening friar.' P. 113.
'Nor not unruffled.' P. 141.

If two negatives make an affirmative, what force must three negatives have?

8. 'Quiver'd his feet.' P. 116.
used transitively.

9. 'Here different than in Serchio's cooling flood.' P. 124.
10. 'Who stood the most dissuasive first of all.' P. 134.

that is, the hardest to persuade.

11. 'Arduous strength.' P. 144.

12. 'Our oars were *pinion'd* for the giddy flight.' P. 159.

literally, 'we made wings of our oars.'

13. 'This massacre was nought
Vied with the horrors of the ninth profound.' P. 168.

14. 'What if the enormous elephant and whale
Repent her not.' P. 188.

15. 'I *screen'd* behind the bard.' P. 206.

Mr. Howard has exerted the privilege belonging to great writers of ennobling certain low and provincial words.

16. 'New *cargoes* gathering, fill again the bank.' P. 17.
this from the quay.

17. 'Such muttering sounds, they *gargle* in their throats.'
P. 41.

this from the apothecary's shop.

'Such dolorous strain they *gurgle* in their throats.'
CARY, v. i. P. 115.

18. 'Sped a *tiny vessel* through the waves.' P. 43.
this from the toy-shop.

19. *Dingy* from the chimney, and *stenchy* from the kennel, are favourites of this kind.

20. His usage of the word *forth* is novel.

'He then *forth* question'd.' P. 75.

'*Forth* call'd it Mantua.' P. 121.

'*Forth* at his speech.' P. 133.

21. 'But *speech* in truth *bespeaks* thee Tuscan born.' P. 198.

There is a little smack of Hebrew in this form of expression, but learning will out, as well as murder.

We proceed to the third question, whether Mr. Howard has preserved the characteristic style of the original. We shall exemplify his talents in this respect, chiefly from the story of Ugolino, a most excellent touchstone of ability in the art of translation. If it should appear that he has not strictly conformed to his pattern, his freedom in execution is of that nature, which, while it complies with the spirit,

honours more by the breach, than the observance of the form.

i. Dante is an exact describer, and minute painter.

Mr. Boyd has an observation upon this subject, well worthy the consideration of our modern translators.

'The early poets of the middle age described every thing, however disgusting, with great minuteness. This sometimes creates aversion, but often shews an intimate knowledge of the subject, whatever it be. This particularity may indeed be carried too far; but poets sometimes, by avoiding it, run into more general terms, and lose those beautiful specific marks of things, the selection of which in a description, is one criterion of a true genius.' BOYD, v. ii. p. 272.

The following passages will show Mr. Howard's skill in avoiding either extreme :

1. 'Si che l'un capo all'altro era cappello.'

'That the head of one
Was cowl unto the other.' CARY.

This image is omitted by Mr. H. as too monkish for the present state of society.

2. 'La bocca sollevò dal fiero pasto.'

'rais'd his mouth;' softened by Mr. Howard into '*pausing from his grim repast.*'

3. 'ond' io guardai,
Nel viso a miei figliuoli senza far motto.'

'I looked into the face of my boys, *without making a word.*' This nakedness of simplicity has received a more poetical dress from Mr. Howard.

'In desperate silence on my sons I gaz'd.'

4. 'l teschio, e l'altre cose.'

Mr. Cary cannot be accused of false delicacy in translating these words.

'On that skull, and on it's *garbage.*'

Mr. Howard's version makes the dish less offensive to a weak stomach.

'His fellow's *mangled* skull.'

'Chinando la mano alla sua faccia.' C. xv.

This action is rendered more spirited by Mr. Howard.

'Thrusting out my hand full in his face.' p. 86.

ii. Dante rarely admits a weak or redundant epithet or

tautologous expression, and never ekes out a line by an unmeaning repetition.

1. 'E come 'l pan per fame si manduca.'

'As one in haste,
When hunger-stung devours his *grateful* food.'

If the epithet here introduced should appear to weaken the strength, let it be observed that it mitigates the ferocity of the image.

2. 'La qual per me ha 'l titol della fame.'

'Which still bears
The name of famine since my *dreadful* death.'

The insertion of this epithet is justified by its pathetic force.

3. 'Ed io senti chiavar l'uscio di sotto.'

'The dungeon doors below *more firmly* lock'd.'

Perhaps Mr. Howard means that a double lock was substituted for a single one, this would be quite in Dante's particular manner.

4. 'E come tu mi vedi
Vid io cascar li tre ad uno ad uno,
Tra 'l quinto di, e 'l sesto.'

In the common phrase this would be 'as plain as you see me, I saw them fall,' &c. The pathos is much heightened by one stroke of Mr. Howard's brush.

'So *wither'd* as thou seest me, one by one
I saw my children, ere the sixth noon die.'

5. 'Innocenti faccà l'età novella.'

'His *guiltless* sons?—their tender age
Bespoke their *innocence*.'

This and the subsequent quotations under this head, shew into what a serviceable instrument Mr. Howard has converted the repetition of the phrase.

6. 'Dicendo, padre mio, che non m'ajuti.'

"*Help*," he cried
"Canst thou not *help* me, father?"

7. 'Ahi! dura terra, perchè non t'apristi?'

'*Earth!*
Why didst thou not, obdurate *earth!* dispart?"

8. 'The sunny plain that from Vercelli slopes,
Slopes to green Mercabo.' P. 170.

9. 'Straggling clans, at random scatter'd came,
Came flocking to the place.' P. 120.

iii. Dante is precise and perspicuous in his language,
though sometimes mysterious in the sentiment.

1. 'Così 'l sovràn li denti all'altro pose.'

'So on the brain the sinner fed his jaws.'

Sinner is an expression more pregnant with meaning,
though less precise than the *uppermost*.

2. 'E questi l'Arcivescovo Ruggieri.'

'That prelate base

Ruggieri.'

Prelate is a more dignified title.

3. 'Muovasi la Capraja e la Gorgona.'

'May Capraia and that isle

Gorgona start.'

Capraia is an island as well as Gorgona, but Gorgona is less
known to be such.

4. 'This priest, I dreamt, was leader of the chase,
Swift to the Julian mountain with his whelps
Hurried the wolf.'

The definite article might lead an inadvertent reader to
suppose that the priest was *the* wolf, instead of Ugolino,
but a little ambiguity of this nature serves to awaken the
attention and lengthen the suspense.

5. 'Poscia, più che 'l dolor, pote 'l digiuno.'

'Famine and death closed up the scene of woe.'

From Mr. Howard's translation of this mysterious line, we
suppose that he agrees with Venturi in rejecting the opinion of
some commentators, that an horrible meaning is couched un-
der it. Venturi says; 'non vuol dir, che si mettesse a mangiar
le carni dei suoi figliuoli.'

iv. Dante delights in proverbial expressions, strong me-
taphors, and periphrasis.

Mr. Howard has found it necessary to file the edges of his
angular phrases, and to solve the riddles of his periphrases.

1. 'Dimmi 't-perchè, diss 'io, per tal convegno,
Che se tu a ragion di lui ti piangi,
Sappondo, chi voi siete, e la sua pecca,
Nel mondo suso ancor' iote ne cangi,
Se quella cun ch' i' parlo non si secca.'

'Relate the cause and *know*, if he deserve
This brute resentment, when I learn thy name,
And story of his sinning, in the world
If breath supply my lungs, thy fame shall live.

2. Or ti dirò perch'ì son tal vicino.'

This allusion to common life is omitted by Mr. Howard,

3. 'Che giova nelle fata dar di cozzo?'

'What does it profit to contend with fate?'

'With the fairies' in the original, an obscure proverb.

4. Dante describes the Julian mountain in this periphrasis.

'Al monte
Perchè i Pisan veder Lucca non ponno.'

'Unto the mountain which forbids the sight
Of Lucca to the Pisan.' CARY.

Mr. Howard and Mr. Boyd use the specific name, thus removing all obscurity.

5. We add a few instances of a similar nature from other parts of the work.

'Quando la brina in su la terra assempra,
L'immagine di *sua sorella bianca.*' C. xxiv.

'Pale as the virgin snow, her sister chaste.' P. 142.

6. 'Che fece, per viltate, il gran rifiuto.'

'Resign'd through fear his high pontific rank.' P. 15.

7. 'Che già tiene 'l confine
D'amenduo gli emisperi, e tocca l'onda
Sotto Sibia, *Caino e le spine.*' C. xix.

'For now the storied moon, where with his thorns,
Cain holds the confines of each hemisphere,
Sinks in the waves beneath grey Seville's tow'rs.' P. 122.

8. 'Si che se stella buona, o miglior cosa,
M'ha dato 'l ben, ch'io stesso nol m'invidi.' C. xxvi.

'For if my gracious star,
Or better providence, such talent gave
I value not the boon.' P. 156.

'I envy not myself the boon.' CARY.

v. Dante has rarely any prettinesses, as Cowper has observed with regard to Homer; he affects the feelings without using

any of those expressions which writers, who do not feel themselves, and yet would excite feelings in others, are wont to use. He has no stage-like declamatory phrases, he does not 'interlard his native drinks with brandy,'—but is ever simple, racy, and unadulterated.

1. 'Com' un poco di raggio si i messo
Nel doloroso carcere.'

'As faintly thro' our doleful prison gleam'd
The tremulous ray.'

Though this epithet may be deemed too pretty for its place, yet it should be considered that no light is so little adapted for the purposes of vision as one that wavers.

2. 'Tu guardi sì, padre: che hai?
Pero non lagrimai.'

'Father! why that look?
Whatails my father? Ah! I could not weep,' &c.

It is certain that people whose feelings are equally strong, are not always equally impassioned in the expression of them. This difference seems to be exemplified in Dante and his translator.

3. 'Lo padre e i figli. The victim and his infant race. Pian-
gevan elle. The little victims wept.'

We have a great esteem for this word, *victim*, on account of its long and faithful services.

4. 'E quei pensando, ch' i' 'l fessi per voglia
Di manicar.'

'Sweet innocents! they thought me hunger-stung.'

5. 'Anselmuccio mio.'

'My dear Anselmo.'

Thus also Dr. Warton has translated this diminutive.

6. 'And I, O horrible! that instant heard
The dungeon doors below more firmly lock'd.
Ed io senti chiavar l' uscio di sotto
All 'orribile torre.

7. 'O tu che mostri, per sì bestial segno
Odio sovra colui.'

'O thou
Who prey'st with bestial vengeance on that slave.'

8. 'Tu de' saper ch' i' fu 'l conte Ugolino
E questi l' arcivescovo Ruggieri.

' Know Ugolino and that prelate base
Ruggieri meet thy presence, mark our forms.'

We cannot omit the following instances of strength of expression; if they are a little in the extreme, that is a fault on the right side.

9. ' Allora, 'l duca mio parlo' di forza
Tanto, ch' i' non l'avea sì forte udito.' C. xiv.

' To him my guide *strong-thundering* in a voice
Unheard before.' P. 80.

10. ' " Omai," diss' io, " non vo' che tu favelle,
Malvagio, traditor." ' C. xxxii.

' " Traitor accurst!
Be mute." I *thundered*.' P. 196.

We deprecate any malicious interpretation of our meaning, in bringing up the rear of our quotations, with the following:

' Non ragionam di lor, ma guarda e passa.' C. iii.

' Oh! Ask no more, but look a last farewell.' P. 15.

But it is high time to take our leave of Mr. Howard; for the length to which we have extended our remarks, if it have not already tired the patience of our readers, has certainly far exceeded the merits of his performance.

ART. II.—*Memoirs of the Life of Mrs. Elizabeth Carter, with a new Edition of her Poems, some of which have never appeared before; to which are added some miscellaneous Essays in Prose, together with her Notes on the Bible, and Answers to Objections concerning the Christian Religion. By the Rev. Montagu Pennington, M. A. Vicar of Northbourn, in Kent, her Nephew and Executor. 4to. 2l. 2s. Rivingtons. 1807.*

THESE Memoirs furnish some very interesting details of the truly pious and learned lady to whom we are indebted for an excellent translation of *Épictetus*. Her life will not attract curiosity by any variety of incident, but it will please and edify by the exhibition of unsullied virtue and more than ordinary erudition. We know that there are many persons who entertain no small degree of prejudice against learned women; as learning is commonly supposed to unfit them for that sphere of household duty in which women appear

to most advantage and captivate the most. But we trust that these Memoirs of Mrs. Carter will tend to efface the prejudice which would deprive the softer sex of the benefit of a learned education; for few women have ever been more learned than she was, and yet few have performed with more zeal or more constancy all the duties of common life.

Elizabeth Carter was born at Deal on the 16th of December 1717. Her father, who was a doctor in divinity, was perpetual curate of the chapel in that place. He appears to have possessed a large share of learning and good sense. At a very early period his daughter, who is the subject of the present account, evinced a strong desire for literary distinction, which though he did not discourage, he thought would be frustrated by the natural slowness of her apprehension. Mrs. Carter's mind was one of those on which impressions are not readily made, nor when made, easily effaced. What she had once acquired, she never forgot. The original defect, if any defect there were in her capacity, was more than compensated by the intensity of her diligence. But the severe fits of headach which she experienced at intervals through life were probably owing to the unwearying constancy of her application. The ardour of her literary pursuits did not preclude her from acquiring every species of feminine accomplishment. The muses received what seems their consecrated due, the first fruits of her pen. In 1738 she published a small volume of poems, which were printed by Cave, the original editor of the Gentleman's Magazine. Among these were a translation of the 30th ode of Anacreon; and of the 7th ode of the 4th book of Horace; the first written in 1734, the last in 1736. The dates sufficiently evince her early proficiency in the languages of Greece and Rome. Of these poems, as well as those which Mrs. Carter afterwards published with a dedication to lord Bath, the predominant characteristic is rather the want of any glaring defect than the possession of any shining excellence. They are not dull, but they do not interest; there is much good sense, but there is no poetic fire. There are only a few, which are not on occasional topics; and those few, as might be expected, are the best. Mr. Pennington would have done no disservice to his book and no injury to the celebrity of his aunt, if instead of appending them to his memoirs, he had suffered them to pass quietly into oblivion. The mind of Mrs. Carter was never such as was likely to attract the inspirations of the muse. It was marked rather by the sedateness of the philosopher than by the rapture of the bard. Mrs. Carter appears to have been ambitious of learning languages; for to the Greek and Latin, she added some knowledge of the Hebrew;

and besides the French which she spoke with fluency, she made herself mistress of the Italian, the Spanish and the German. Later in life she learned the Portuguese, and acquired a superficial acquaintance with the Arabic. But no study either of the dead or the living languages, of the more recondite sciences, or of the more elegant accomplishments, was ever suffered to interfere with her constantly increasing proficiency in the knowledge of the scriptures. Of these she read a portion every day; but her religion was equally devoid of levity and moroseness. She possessed in a high degree that winning benignity and that innocent cheerfulness which are the natural appendages of that piety which Christ both practised and enjoined. In proportion as religion becomes morose it ceases to charm. Of the letters of Mrs. Carter which Mr. Pennington has published, all are marked by an artless stamp of genuine urbanity and good humour; and some of them evince many agreeable combinations of sprightliness and wit. Her mind, though it had the robust texture of masculine strength, was not destitute of playfulness; and we do not think the worse of her, because we learn from Mr. Pennington that there was a spice of the romp in her original composition. In her early years she was fond of dancing; and she danced well and could dance long. In one of her juvenile letters she says; 'I walked three miles yesterday in a wind, that I thought would have blown me out of this planet, and afterwards danced nine hours, and then walked back again.' Such feats may be thought by some rather discrepant with the gravity of a translator of Epictetus; but in our opinion, they aggrandize her merit and exalt her fame. What may seem frivolous in itself, is in fact a matter of some moment, if it contribute to the stock of harmless gratification. And where no excess is permitted, there is no harmless gratification, however trivial it may seem, which is below the pursuit of the good and wise.

By the vigilant and prudent economy of time Mrs. Carter was enabled to reconcile the pursuits of a laborious student, with the amusements of those who seem to live only for amusement. She always rose at an early hour, and this habit she retained through life. Thus she contrived, without interrupting the continuity of her studies, always to have a competent stock of leisure on her hands, which she could allot to the necessities of her friends, or to the innocent diversions of society. When young, we are informed that she sat up late; and as, from her natural temperament, she appears to have been always very propense to sleep, she was often obliged to have recourse to artificial expedients to keep

herself awake. Besides employing the pnngency of snuff, she used to bind a wet towel round her head, put a wet cloth to the pit of her stomach, and chew the leaves of tea and the berries of coffee. Some of these practices were unfavourable to her health ; but they strikingly demonstrate that her thirst for knowledge could not be quenched ; and that she was a candidate for fame who was determined to procure it by unintermitting toil. But though she studied astronomy and mathematics as well as the several branches of the belles lettres, she found time for working with her needle, and the same hand which wrote the translation of Epictetus, was employed in making her brother's shirts.

Mrs. Carter was far from being handsome ; her features were large, but very characteristic of her natural serenity, good humour, and good sense. Her figure, as her nephew tells us, was not good ; but, when young, she had, independent of her large stock of Greek and Latin, which seldom tells for much in the list of matrimonial accomplishments, wherewith to make her beheld with complacency by the other sex. She had several offers of marriage ; all of which she rejected ; for she seems at a very early period to have formed the resolution of living 'a virgin queen;' and she very laudably persevered in her design. But nevertheless it does not appear that she was ever thoroughly satisfied with the validity of her claims to the title of 'OLD MAID.'

Her acquaintance with Cave, whose magazine she had graced with most of her early poetical efforts, was the means of introducing her to many of the literati of that time. Among others was the great author of the Rambler ; who was then only beginning to be known ; as he had but just given the first presage of his abilities in his 'London, a satire.' Johnson entertained the sincerest respect for Mrs. Carter ; and the sentiment was mutual. Their friendship continued unabated through a long series of years ; and it was terminated only by death. In 1738 our authoress published a translation of the critique of Crousaz on Pope's Essay on Man. This contributed to the increase of her reputation. Indeed, at the time of which we are speaking, female authorship was so very rare, that Mrs. Carter, who, by similar attempts, would hardly be noticed at the present day, was *then* thought a prodigy of genius ; so that when she was in London in the year 1739, her good friends at Deal had seriously taken it into their heads that she was going to be a *member of parliament*. About this time Mrs. Carter was introduced to the acquaintance of the unfortunate but unprincipled Savage, from whom Mr. Pennington has published two letters, which sicken with adulation ; but of which one is curious from some particulars

which it furnishes of his early life, very different from those in the common accounts; and though we have no high opinion of Savage's veracity, we believe, that in this instance we ought to give more credit to him than to any of his biographers. He tells Mrs. C. in allusion to some anonymous account of his life which had then lately appeared, that the story of the mean nurse was entirely a fiction; that the person who took care of him, and as tenderly as the *apple of her eye*, (an expression made use of in one of her letters, which he found among her papers after her decease) was a Mrs. Lloyd, a lady who 'kept her chariot, and lived accordingly;' that she died when he was but seven years of age; that he did pass under another name till he was seventeen; but that none of the names of the persons with whom he lived, were accurately stated. It is not a little remarkable that Johnson, who must have learned these particulars from Savage himself, and who professed to be such a sturdy champion for truth, should have repeated the common misrepresentations of his life. Perhaps he wished to excite the sympathy of his readers; and he thought that the false accounts would answer his purpose better than the true. The mother of Savage certainly treated him with unnatural neglect; but, according to his own account, she did not expose his infancy to those privations which his biographers have taught us to believe. Mrs. Carter never thought highly of Savage; she neither liked his writings nor his character.

Though Mrs. Carter was now only twenty-two years of age, and had published no work of consequence, nor even written a line that surpasses mediocrity, yet her fame had extended to the continent; and that wonderful youth, John Philip Barratier solicited her correspondence. Two letters from him appear. The first is little else but a tissue of the grossest adulation. The second is not at all deficient in this sort of *seasoning*; but it is more curious as it furnishes some particulars relative to himself. Barratier's facility in learning languages is well known, but he tells Mrs. Carter that he prefers the modern French to all the ancient languages that were ever spoken since the days of Adam; and that he would not exchange it even for the Latinity of Cicero, though he might have the office of lictor for his pains. He asks, 'Would you believe that I give the Chinese the preference to the Latin; and that I would cheerfully forego my Hebrew to learn the language of the Mogul?' He says that he had lately quitted every pursuit to learn the Chinese, of which he had acquired a considerable stock; and that he had in the course of a few days learned to read English with tolerable fluency. He adds that he is publishing a chronological work on the first

bishops of Rome and other points of contemporary history. Barratier's letters are dated from Hall in Saxony in 1739; and he died about two months after writing the last, in the nineteenth year of his age! In February 1741 Mrs. Carter was first introduced to the acquaintance of Miss Talbot, a grand-daughter of Dr. William Talbot, Bishop of Durham, and niece to the lord chancellor of that name. Miss Talbot, along with her mother, resided for many years in the family of archbishop Secker; and this connection was accordingly the means of introducing her to the acquaintance of that prelate, by whom she was befriended in a variety of ways. It was owing to the solicitation of Miss Talbot, a lady in whom learning, genius and virtue were combined, that Mrs. Carter began her translation of Epictetus; on which must finally rest the basis of her fame. This work was commenced in the year 1749, and as she proceeded leisurely, and at the same time was occupied with the care of her younger brother's education, it was not finished till 1756. As fast as the sheets were written, they were sent to Miss Talbot for her perusal, as well as to receive the friendly corrections of Secker. Miss Talbot, if we may judge from her letters, was a little angry with Epictetus for not embracing Christianity; but Mrs. Carter thought that the philosopher had never seen the New Testament, nor received any but a confused account of the Christian doctrine. Epictetus, Plutarch and other philosophers, who lived after the Christian æra, might and probably were in some degree indebted to the light of the Christian revelation without, as Mrs. Carter expresses it, knowing the source from whence it proceeded. Secker thought that the first specimen which he saw of the translation was rather too highly polished and adorned. 'Epictetus,' said he, 'was a plain man and spoke plainly. He will make a better figure and have more influence in his own homely garb than any other into which he may be travesti.' Mrs. Carter, in a great measure, followed the archbishop's advice; her translation preserves as much as could be expected of the characteristic manner of the original; and perhaps it is altogether the best translation of a Greek prose writer which we possess. It preserves a happy medium between the loose and paraphrastical and the literal and obscure. When the work was finished, Secker very kindly devoted near a month to the revision. The work made its appearance in 1758. It was published by subscription in one large volume 4to. consisting of 339 pages. The first impression consisted of 1018 copies; but as these were insufficient for the subscribers, 250 more were printed in the same year. The whole expence of printing the first 1018 copies including the proposals and receipts was only 67l. 7s. And Mrs. Carter is supposed

to have obtained about a thousand pounds by the translation. It is curious to remark the different expence of printing such an ample 4to. at that time and the present. Mrs. Carter does not appear to have been infected with the usual *cacoe-thes scribendi*, for after this period, with the exception of a small volume of poems, which appeared in 1762, she no more solicited the attention of the public as a candidate for literary fame. Of her poetry we have given our opinion above; none of the pieces are above mediocrity, and the majority fall below it. The Ode to Melancholy is the best; and even on this no high praise can be bestowed. The thoughts are trite, the imagery discovers none of the grand or the beautiful combinations of genius; and the sensations are but slightly interested in the perusal. The truth is, that Mrs. Carter was a tolerable versifier, but no poet. After the publication of her *Epictetus* she resided for several months every winter in London, where she enjoyed a very large and respectable circle of friends and acquaintance. She had for many years very comfortable apartments for herself and her maid servant at No. 21 in Clarges street, in which she continued till her death. She kept no table when in London, nor ever dined at home when she was able to go out. The chairs or carriages of her friends always brought her to dinner, and carried her back by ten o'clock at latest. When in the country, she kept her father's house after the death of her mother in law and the marriage of her brothers and sisters; nor was she at all deficient in those minute attentions, which domestic economy requires, and without which what in England is so emphatically called 'comfort' is not to be obtained. 'The true post of honour,' said this good and enlightened lady in a letter to one of her friends on this subject, 'consists in the discharge of those duties, whatever they happen to be, which arise from the situation in which Providence has fixed us; and which, we may be assured, is the very situation best calculated for virtue and our happiness.' In this respect we highly recommend the example of Mrs. Carter to the literary ladies of the age; many of whom seem to think it beneath their dignity to attend to the routine of domestic management, and to be wise in household lore. We are by no means enemies either to learned women or to learned wives; but we are of opinion that a proper portion of *culinary* science is far from being incompatible with science of a more elevated species; and that the humble art of making puddings and pies may be conjoined with a refined taste for the literature of antient or modern times. After the death of Mrs. Carter's father in 1774, she kept house by herself at Deal, where she exercised much hospi-

tality, and visited her neighbours in a friendly and unceremonious stile. Though she was very abstemious in the use of wine, yet she drank largely of hyson and bohea; she chartered like other folks; and was rather fond of a game at cards; but she never played high. At whist her stake never exceeded three-penny points.

In 1767 Mr. afterwards sir Wm. Pulteney settled an annuity of 100*l.* on Mrs. Carter, which was raised to 150*l.* a few years before her death at the solicitation of lady Bath. In 1767 she lost her great and good friend, archbishop Secker, who left her no legacy; but desired that the sum of 150*l.*, which she had previously borrowed of him, might not be repaid. In 1770 she lost her intimate and beloved friend Miss Talbot, who died of a cancer in her breast, under which she had been languishing for three years, without the knowledge of her friends. In 1775 she celebrated Mrs. Montague on the death of her husband, settled 100*l.* per ann. on Mrs. Carter for her life. The amiable gentleness of her manner, her winning benignity, her mild temper and her modest diffidence, combined with so much real erudition and undissembled worth, procured her many friends; and few have deserved more. About five years before her death, her health and strength began visibly to decline; but she exhibited to the last, hardly any symptoms of intellectual decay. On the 23d of December 1805, Mrs. Carter left Deal for the last time, and arrived at her lodgings in Clarges street on the following day; for a short interval after her arrival she was enabled to dine with lady Cremorne and a few of her nearest friends. But by the middle of January, she was confined to her own apartments, and a few days after to her bed, till on the morning of the 19th of February 1806 she expired with apparent tranquillity and ease, at the advanced age of 89. Her remains were deposited in the burial ground of Grosvenor chapel. Few persons have passed through life with more philosophic serenity and composure than Mrs. Carter. She discerned more clearly than her favourite sage in what the chief good consisted; and she sought it in the subjection of the passions; and in obedience to the precepts of a better system of doctrine than the Stoic ever knew. In her moral constitution, the elements of virtue were so kindly tempered, that no part was either scanty or redundant. Her passive sympathies were strong and animated; but not so as to impede the activity of her beneficence. Intellectual culture seems to have been the constant object of her pursuit, but this was not suffered to interfere with the performance of one duty which she owed to her friends, her relatives or acquaintance. Of few women

can it be said with more truth that they have been both good and wise. By a less confused and desultory arrangement, Mr. Pennington might have shewn to more advantage the abundance and variety of his materials; but we are, on the whole, more willing to applaud the general merits than to notice the particular defects of his composition.

As we have given no specimen of Mrs. Carter's poetry we shall extract the following, which was the last, and perhaps the best of her poetical compositions. It was written at the advanced age of 77; on the birth day of one of her friends, and has much more spirit than many of the productions of her youth.

' Though youth's gay spirit, lull'd in deep repose,
No longer tunes the lyre, nor chaunts the lay,
Yet still my heart with warm affection glows,
And greets with transport this distinguish'd day.

' Through many a rolling year may it return,
From every cloud of dark disaster free;
And still with grateful praise be hail'd the morn
That gave a blessing to the world and me.

' Friend of my soul! with fond delight each hour,
From earth to heaven I see thee urge thy race,
From every virtue crop the fairest flow'r,
And add to nature ev'ry winning grace.

' Father of light! from whose unfailing source
Descends each perfect gift, each guiding ray,
O lead her safe, through life's perplexing course,
And point her road to happiness and thee.'

ART. III.—*Observations on Morbid Poisons, Chronic and Acute. The First comprehending Syphilis, Yaws, Scurvy, Elephantiasis, and the Anomala compounded with them. The Second the acute Contagions, particularly the Variolous and Vaccine. Second Edition, illustrated with coloured Engravings, and further Commentaries on the Doctrines of Mr. Hunter. By Joseph Adams, M. D. F. L. S. Physician to the Small Pox and Inoculation Hospitals. 4to. 11. 5s. Callow. 1807.*

THE first edition of *Morbid Poisons* appeared about ten years ago—an octavo of humble dimensions; it has now assumed the more imposing form of a respectable quarto. The general doctrines and the arrangement are in general the same, being an application of the opinions of Mr. Hun-

ter, which on all occasions Dr. Adams adopts with a sort of reverential piety, to the phenomena of the diseases occasioned by the application of morbid matter to the system. Every dictum of his master has with the scholar the authority of the axioms of the mathematicians, or the laws of motion of the philosophers. The years which have elapsed since the first edition of this work, during which the judgment may be expected to become strengthened by the habits of investigation, have not diminished his confidence in the infallibility of the Hunterian oracle. Therefore in this enlarged edition of these Observations, the reader is not to look for any novelty in the theoretical opinions which pervade it. But there is so much new matter contained in it, and we are willing to add that so much of it is valuable of its kind, that we should think ourselves guilty of injustice to the author, had we strictly adhered to a rule which necessity imposes on us, of not noticing any but entirely new works.

We are certainly, as well as Dr. Adams, not without an unfeigned respect for the memory of Mr. Hunter, and think that he was a very extraordinary man. But we doubt whether our admiration of him proceeds from the same causes which seem to have impressed upon the doctor's mind a veneration so profound. Our respect has certainly not been excited by his presumptuous and dogmatical positions, which he was accustomed to lay down with the pomp and authority of demonstration; still less from his quaint and uncouth phraseology, or the obscure metaphysical jargon with which he seems to have perplexed himself and bewildered his pupils. We cannot forbear smiling, when we recollect that on one occasion, after many attempts to make out the meaning of a passage in his own lectures, he was at length constrained to give it up. And we have met with sentences in the writings of his pupils and imitators, to which we are positive that it is absolutely impossible to affix any sense whatever. But we admire Mr. Hunter as having possessed a capacious, profound, and original mind; as having been one of the first to see that the animal economy was subject to laws peculiar to itself, and that the study of it forms an original field of science of immense extent, and almost entirely independent of anatomy, chemistry, mechanics, and the other sciences, to which physiologists had attempted to reduce it; and as having laboured in this field with indefatigable industry, and having developed with uncommon sagacity some of the operations of nature in her most obscure and secret processes.

But as to the value of his dogmas, the truth of which Dr. Adams conceives to be indisputable, we are very ready to justify our opinion by an example, and to draw our defence

from facts contained in the work before us. One of the best known of these dogmas, and which Dr. Adams conceives to be a most notable discovery, is, that in the cure of diseases, medicine may cure the present diseased *action*, but has no effect upon the *disposition*. We must premise, for the sake of those to whom this phraseology is not familiar, that Mr. Hunter supposed three conditions necessary to the formation of disease, 1st, *susceptibility*; 2dly, *disposition*; and, 3dly, *action*; so that by disposition he understood that unknown and invisible change which takes place in a part previous to the commencement of the disease, but subsequent to the application of the morbid cause.

Now if this theory were true, it must follow that every venereal sore, every chancre for example, must continue to spread and enlarge in every direction for a considerable time after the application of the specific. For the *disposition* extends beyond the part to which the diseased *action* is confined. This Dr. Adams allows when considering the proposal of curing such an ulcer by local applications. 'As the diseased action is extended as far as the callous edge and base, and probably *the disposition still farther*, nothing less than a caustic can remove them.' Accordingly we find that when the attempt is made to cure such an ulcer in this way, it is necessary to go very deep with the caustic, much further than the apparent ulceration. As the specific however checks the whole disease sometimes instantaneously, and as under its influence it rarely extends beyond the existing apparent mischief, it is obvious that in these examples the *disposition* is cured as well as the *action*.

A more striking proof of the same fact the doctor has himself furnished us with in the following passage: (p. 124:)

'As the mercurial irritation ceases, and even before, there appear sometimes small ulcers in different parts of the glands, and even of the prepuce. If these happen without the reappearance of the original chancre, we may be certain they are never venereal. They occur much more commonly, if the disease has been attacked early, which induces me to believe that had not the mercurial course been entered upon so early, these parts would have been the seats of chancres: that is, that the *venereal disposition has commenced there*, but has not come into action; that in consequence the disposition to ulcer having been formed, the parts could not return to their healthy action without ulceration, though that ulceration is never venereal. This is the more probable, because the occurrence of a second or third chancre, before the mercurial course is commenced, is a frequent event, and in people who are attentive to their feelings, these new chancres are always preceded by pain in the part.'

We perfectly agree with Dr. Adams in his explication of this appearance, and are surprized he did not see how inconsistent it is with his master's theory. For the appearance of these little ulcers is a positive evidence that the venereal disposition had been formed, and been cured by the specific before the formation. What difficulty then is there in the supposition that the same thing takes place in other cases, where, however, from the changes escaping the observation of the senses, it is impossible to attain to positive evidence of their existence?

Mr. Hunter contended that though mercury could not cure the disposition when formed, it could however prevent the disposition from forming, and in this way he accounted for the disease frequently never appearing in the parts in which the symptoms appear latest. The distinction between these two suppositions is clear enough; and it is barely possible that Mr. Hunter's account may be just. But upon the whole, the facts very much favour the contrary hypothesis. And we think that by adopting it, by supposing that commonly mercury completely cures both the action and the disposition, but frequently that it fails to cure the disposition entirely, yet that it eradicates it so far as it is purely syphilitic, by such a supposition we say that some of the most puzzling phenomena of the disease may be rationally explained. We mean those symptoms, which have been denominated *pseudo-syphilis*; in which there are ulcerations of the skin, or throat, or swellings of the bones, which subside without the administration of a particle of mercury. But we must content ourselves with offering this hint. The further pursuit of the subject would carry us far beyond the limits which necessity imposes on us.

Another law (as Dr. Adams announces to us with equal confidence and solemnity) is, that parts affected by morbid poisons heal by skinning, without any restoration of the lost substance by granulation. That such a method of healing can take place, where there has been no suspicion of any poison at all, no one can doubt who has observed the pittings in a face which has been much deformed by common pimples. Then there are the phenomena of the small pox which stare the doctor full in the face, in which whether there are pittings or not depends principally upon the virulence of the disease. But to reconcile this obvious contradiction, he attributes the filling up of the cavity in the mild species to the slighter degree of inflammation, and in consequence the pustule having lost its specific properties. This is we think an amusing example of the doctor's determination to make every fact square to

his theory. But we would fain ask whether a poison can ace after its influence has been completely destroyed? For th skinning not taking place till the effect of the virus has been wholly eradicated, it would seem much more reasonable, if this mode of healing must needs be attributed to some foreign and extraneous agent, to ascribe it to the remedy rather than to the poison. That the poison has in fact nothing at all to do with the skinning the following passage (p. 122) appears to us completely to prove.

‘ If chancres, after their venereal character is destroyed, show but little disposition to heal, especially if they exhibit a roughness without the hardness peculiar to their original character, it will be found very useful to cover them frequently in the course of the day with calomel. If this has been neglected in the beginning, or, if in spite of it, the roughness should increase, so as to exhibit the appearance of a spongy sore, it will be necessary to use caustic, which, after one or two applications, will destroy the life of this spongy substance, after which the parts will be skinned over with their customary rapidity.’

So that the skinning process goes on in the same way, whether it takes place as soon as the venereal taint is corrected, or not till after an intermediate stage. What evidence can be stronger to evince that this process is wholly independent of the poison!

Another of these famous laws of Mr. Hunter's is, that no two diseased actions can exist together in the same place and at the same time. If examined to the bottom this is nearly as instructive and as profound as telling us, that if a part be black it cannot be white, and that if the blackness and whiteness be mixed, the result will neither be blackness nor whiteness. That the constitution can be under the simultaneous influence of different agents at the same time is demonstrated by the appearance of small pox in subjects who have been vaccinated after exposure to small pox contagion, but too late to prevent the disease. Under these circumstances the form and progress of the pustules are considerably different from those in the regular disease, and the danger is extremely diminished; so that the vaccination is almost as useful to the subject, as if it had been applied sufficiently early to act as a complete preventive. This is almost the only fact of importance, for which we are not indebted to the illustrious promoter of this admirable practice.

Dr. Adams, after taking an ample survey of Mr. Hunter's doctrines in the venereal disease, concludes by very gravely informing his readers, that

‘ The theory I have traced is in every respect formed on that

mode of constituting an axiom which Sir Francis Bacon advises, which he acknowledges had not been attempted in his days, and which I will be bold to say has scarcely been attempted in pathology till Mr. Hunter's.'

Indeed ? then it was the luckiest hit that was ever made ; for doubtless no man was ever more profoundly ignorant of Sir Francis Bacon's mode of constituting an axiom than Mr. Hunter ; and whether his commentator have much clearer ideas of the matter we must take leave to doubt. In what it is that Mr. Hunter has succeeded so wonderfully, and which no other writer had scarcely attempted, the obscurity of the doctor's phraseology makes it difficult for us to collect. Let the doctor fairly state what was known on the subject before Mr. Hunter's time, and what can be called his own proper discoveries, and then we shall see clearly the foundations on which such arrogant pretensions are founded. A single question we think will enable us to estimate with some fairness the value of Mr. Hunter's labours in this field. It is simply this, Was there any considerable improvement introduced into the established practice by Mr. Hunter's theories ? If there were not, and we believe it will be generally granted that the present practice and that used fifty years ago are essentially the same, all the main facts, their order and series must have been diffused and familiar to the great body of the profession at the time that he took up the subject. We will grant most readily that he viewed it with the eye of a master, that he arranged, digested and simplified the subject, and thereby has rendered a great service to the student. But he also has thrown difficulties in his way by his quaint and affected language. The word *disposition* is the most improper and obscure term he could have chosen. Had he adhered to the plain and familiar term *contamination*, all ambiguity, and much consequent cavil, would have been completely avoided.

Dr. Adams, we find, made a journey to Scotland in order to become acquainted with Sivvens, and with the laudable purpose of attempting to settle its true character. He saw some patients labouring under sivvens, but we cannot help remarking that in two of these cases, where he had the opportunity, he neglected to enquire into the interval between the appearance of the primary and secondary ulcers, which seems to us one of the most obvious objects of investigation. The result of his observations is given in the following words ;

' From all the above accounts, it is evident that sivvens is different from the venereal disease, though approaching nearer to it than any other morbid poison with which we are acquainted.

'The venereal gonorrhœa differs from the throat inflamed by sivvens, in the appearance of the discharge, and in the greater disposition sivvens shows to excite the effusion of coagulated lymph.

'The ulceration differs,—the venereal being attended with callous edge and base, and sivvens consisting only of the clean phagedænic ulcer.

'Secondary local symptoms differ, the venereal retaining longer its copper appearance, and afterwards becoming more elevated, retaining more the colour of the skin, and the scab, when formed, being more scaly,

'In sivvens, the appearance is very early pustular, though I never could detect pus under the cuticle. I should therefore conceive the pus still less in quantity than in syphilis. It is probably thinner, that is, more truly lymphatic, as it hardens into an irregular dark brown crusty or stony scab. There is nearly the same difference between this and the venereal scab, as between the cow-pox and small-pox scabs.

'Lastly, it is now universally admitted that sivvens never attacked the bones but by spreading from the soft parts, and that it yields earlier to mercury than syphilis.'

Under the article of *Yaws*, we have a very well related case of a young Danish nobleman, whom Dr. Adams conjectures to have been afflicted with that disease. But it differs in so many points from the most authentic description of yaws, that we cannot but feel doubtful whether the disease has been rightly determined. It differs in the affection of the throat, in the great degree of fever, and most essentially in the form of the eruption. In Dr. Adams's patient the cuticle shrunk and scabbed: suppuration took place under the scab, and the matter exuding elevated the pustules by its drying over it. In the yaws the cuticle peels off, white sores are then discovered, and red knobbed funguses sprout out, which arrive at various magnitudes from the size of a small strawberry to that of a large mulberry. In the yaws the hair contiguous to the ulcer becomes white as from age; in the doctor's patient, there was no whiteness, except from an incrustation of hardened pus. The yaws seem to attack the patient within a short time after the reception of the contagion; within a few weeks at farthest; the young nobleman had, we know, been at least ten months out of the sphere of infection, and for aught we know to the contrary, had been twice as long. It does not indeed appear that this patient had one genuine and well marked yaw over his whole body. We cannot therefore but regard the character laid down by our author of this disease as the pure offspring of the imagination. He has closed it by some very frivolous propositions, which we suppose Dr. Adams judges to be a second specimen of that mode of constituting an axiom which Sir Francis Bacon advises.

The anonymous writer of an excellent treatise on this disease in the *Edinburgh Medical Essays*, has perceived the resemblance between it and the leprosy of the Jews described in *Leviticus*, cap. xii. Dr. Adams, in tracing this comparison, has wrested one passage to adapt it to his own case. When the matter had encrusted the 'hair so as to turn it white,' is the passage quoted by Dr. Adams: 'And when the hair in the plague is turned white,' are the words of the Jewish lawgiver.

We are happy to meet in the progress of the doctor's labours, some parts on which we can bestow unqualified approbation. Such is his account of Elephantiasis, a disease which, though probably not proceeding from any morbid poison, no one will think improperly annexed to the description of those which do. Dr. Thomas Heberden's history of this disease (in the first volume of the *Medical Transactions*) is very full and satisfactory. Dr. Adams had the advantage of possessing this document, and his residence in Madeira gave him the opportunity of comparing his description with nature; and of ascertaining some important points which were not noticed by his predecessor. It seems that when this disease attacks a male subject before the age of puberty, he never acquires the distinguishing marks of the change which takes place in the constitution at that period; on the contrary, the appropriate organs for the most part diminish, the chin continues beardless, the pubes smooth, the voice boyish, and he seems to retain the simplicity of childhood in whatever relates to the sexes. Such too as are affected later in life, gradually lose the power of procreation as far as we can judge from the changes which take place in their organs. The proofs of a defective organization in the women are scarcely less striking. Besides the changes which take place in their peculiar organs, the breast generally disappears; and in all the nipple is smooth, having entirely lost its porosity; it seems flattened and much wasted; it can never be serviceable for suckling; and little or no areola can be discovered. Thus, if these unhappy beings are the most loathsome objects that can be presented in the human form, nature seems happily to have precluded the possibility of such a race being perpetuated.

From these circumstances the doctor's benevolence prompts him to conjecture, that the charge made against those unfortunate people of their being prone to venery, must be an ill-founded prejudice. Whilst we respect the motive which tends to rescue the miserable from the consequences of an obloquy, which he thinks unmerited, we must hesitate to subscribe implicitly to his opinion. In the

first place, the testimony of Aretæus is positive ; and the description of the venerable Cappadocian is so correct, coincides so nearly with that given by Dr. Adams himself, and carries with it marks so strong of having been drawn from nature, that we cannot avoid considering it of very great weight. But, secondly, we do not think it impossible to reconcile the antient opinion with the doctor's own observations. For it is probable that the appearances he observed were the ultimate effects of the disease, after it had continued its ravages on the constitution for a series of years. But it is very possible that there may have been a previous state of excitement, under which the organs were in an unnatural state of irritation, and the animal prompted, in consequence, to preternatural exertions. It were easy to sustain this hypothesis by the analogy of other diseases. However disgusting this affection is to the spectators, it does not appear to have any tendency to terminate in death : the sufferers are mostly cut off by other diseases. Nor are their lives so devoid of comfort, as the imagination of the healthy is apt to depict them. A second enquiry is also annexed, which we do not consider as unconnected with the subject of his investigations, and which contains some curious matter. It relates to the generation of the itch, and examines particularly the question, whether this troublesome pest is produced by the insect to which several medical philosophers have attributed it, the *Acurus Syro* (exulcerans of Linnæus). In Madeira this insect is well known : it is called *ouçaro* or *ouçan*, and the old women have an expertness in detecting them, which to untutored eyes is quite astonishing. Dr. Adams applied one of these insects to his own person. For more than three weeks no inconvenience was felt. There then came on a troublesome itching in different parts of the body, but without eruption. In another fortnight the arms and belly were covered with a general efflorescence, but few vesicles appeared, and at length the efflorescence covered the whole body, arms, and thighs. Suffering the disease to continue, the health suffered much, a regular quotidian fever was formed, and white shining cuticular elevations appeared on the hands, such as in England the doctor would not have scrupled to have called the itch. The experiment having been carried so far as to be extremely troublesome and inconvenient, an ointment was applied, formed of white precipitate, which in three days caused the itching to cease, and the concomitant fever ; but it was necessary to use it occasionally for near a month afterwards, as little cuticular elevations and some vesicles arose at different times during that period. Sulphur ointment will also destroy

these insects but it is slower in its action than that formed of white precipitate.

Dr. Adams concludes that the disease from this insect and the itch are distinct. This is the common opinion at Madeira, where both are well known, and have different trivial appellations. The fever attending the disease from the insect is a second distinguishing mark. Another may be found in the form of the vesications. In the itch will be always found a great variety in the form and size of the vesications. But in the other disease the vesications are exactly uniform, and they are constantly attended with a red line, about a quarter of an inch long, at the end of which is found a reddish elevation to appearance dry and firm. When the insect can be discovered, it is under this elevation. Dr. Adams has greatly diminished the pleasure we received from this investigation by a very tedious philological research, from which we have reaped neither amusement nor information.

Having finished his enquiries concerning the local diseases arising from morbid poisons, he proceeds to a second branch of the subject still much more extensive,—of morbid poisons attended with critical fever. This would include an account of all the contagious which make so great a devastation of human life. But as this is a field obviously too vast for the space allotted to it, he has confined himself to general observations, which may be thought applicable to the whole order; and has illustrated his opinions by an application of them to the phenomena of one, with which his situation at the Small-pox Hospital has afforded him the most ample opportunities of information; and on which he justly merits to be listened to with great deference. We think therefore that his remarks on small pox ought to be read with the greatest attention. In his history of the disease he has followed the admirable description of Sydenham, which has served as a prototype to all succeeding writers. Mr. Hunter was the first who remarked that by dissecting the small pox pustule, a slough might be discovered at the bottom of the pustules. Dr. Adams has very happily applied this discovery, and the processes connected with it and which are necessary for the restoration of the parts, to explain the most striking phenomena of the disease.

He concludes his work with the subject of prevention, which naturally introduces the consideration of the vaccine disease. Some arguments are brought forward to shew that the vaccine disease is really no other than the mildest species of variola, which, if it were granted, would at once destroy all feeling of surprize at its preventive power. In favour of this hypothesis it is said that these two poisons will proceed together in the same person, without the smallest

interruption to each other's course. If each poison be inserted about the same time in the same person, each vesicle proceeds in the same course as if they were in two different subjects. Again, if a person inoculated with small pox be, after three or four days, re-inoculated either with variolous or with vaccine matter, the second insertion may remain a smaller pustule than the first, yet both inoculations will arrive at their height at the same time, and will maturate and scab together. The same experiments have been tried with small pox and varicella, with small pox and measles: and likewise with cow-pox and each of the others, but the result has been entirely different. These circumstances show a strong affinity between these two poisons, but are far from establishing the doctor's position. It may be said that small pox is an eruptive disease, whilst cow-pox is locally confined to a single part. He answers, that he has himself seen eruptions from cow pox, and cites other authorities for the same fact. But he has quite overlooked a difference of infinitely more moment, which is that small pox is a contagious disease, while cow-pox is communicable only by the application of matter. Dr. Adams has taken great pains in inoculating with a peculiarly mild species of variola, and believes that the species may be continued indefinitely preserving its characteristic variety. We must remark on this subject, that to establish such a point would require the experiment to be carefully attended to for a series of years. But let Dr. Adams, by any selection of subjects, show that he can divest the small pox of its contagious power, and we will listen with pleasure to his reasonings. Till that is effected we must continue to think that small-pox and cow-pox are essentially distinct diseases, and must doubt whether Dr. Adams, by the publication of crude opinions, and experiments necessarily imperfect, is not, in the present state of the public mind, rather doing an injury than a benefit to the community.

Our readers will see that notwithstanding the bulk of this volume, many subjects connected with an inquiry into the agency of morbid poisons are left untouched. We hope not to be understood by the strictures which our public duty has extorted from us, as undervaluing the labours of Dr. Adams. On the contrary, we recommend them heartily to the attention of the profession. The treatise on syphilis, which it contains, will of itself amply reward them for the time and trouble of a careful perusal. We recommend to the doctor himself to unshackle his mind from the fetters of authority, however respectable, and with every feeling of gratitude for the lights derived from the genius and industry of the venerable dead, to acknowledge himself the pupil only of nature and truth. The facts, which are daily forcing

themselves upon him at the institution to which he dedicates his service, should teach him that nature disdains to submit to the fetters he would impose upon her. What he calls *laws* are but the more frequent appearances of diseased action, as observed in a confined circle, and on bodies for the most part under the constant agency of similar impressions. If even under these circumstances, anomalies are every day springing up, how great perhaps would be the variety, when the same substances were operating upon bodies differently circumstanced; different in climate, soil, food, and the other agents which modify and diversify the human race? A truly philosophic view will find it necessary to comprehend in its estimate these and many other particulars. But for the utility of the community in which we live, he must be deemed to have served it best, who most faithfully depicts the appearances and order of facts as they are presented, and most truly unfolds their relations, varieties, and contingencies.

ART. IV.—*Some Account of New Zealand, particularly the Bay of Islands and surrounding Country; with a Description of the Religion and Government, Language, Arts, Manufactures, Manners, and Customs of the Natives, &c. &c. By John Savage, Esq. Surgeon, and corresponding Member of the Royal Jennerian Society. 8vo. 5s. 6d. Murray. 1807.*

MANY of the islands of the Pacific Ocean have been described by successive navigators, but New Zealand, which, in extent and population is far superior to any of them, has not, we believe, been spoken of by any voyager since the time of Captain Cook. Even the parts of the island visited by that justly celebrated character were very remote from those which the pages before us attempt to describe. Such are the sufficient reasons assigned by the author for the publication of the present unassuming little volume.

Destitute alike of ambitious or legitimate ornaments, the account of Mr. Savage seems to contain intrinsic evidence of truth and correctness, as far as the confined opportunities and limited sagacity of the writer may have enabled him to observe and to describe. But it is to be regretted that the materials have not fallen into the hands of a more ingenious workman. A narrative might have been furnished, interesting alike to the idle and the intelligent reader. Mr. Savage is dry, uniform, and jejune. His pages are not en-

riched with a single *thought*. Incapable of nourishing reflection, unskilled to diversify either his style of writing, or his mode of communicating information, the dull composition is not quickened by a spark of liveliness or taste. But we would not be thought to treat him with unnecessary or undeserved severity. He has aimed at little, and he has performed little.

The first chapter, which contains directions for sailing into the Bay of Islands, so called from the numerous small rocky islets situated about its entrance, and a plate with delineations of headlands, will be found of some importance to those whose pursuits may hereafter lead them to visit that harbour, which is represented as a very excellent one, and supplied both abundantly and reasonably with fish, potatoes, and other necessary refreshments.

It is to the vicinity of this bay that the author has chiefly confined his observations. The country in its immediate neighbourhood is almost destitute of wood, though there are immense forests at fifteen or twenty miles distance. The timber of New Zealand may at some future time be found highly valuable. The tree most known at present, is the fir, which grows to an amazing height, and of such dimensions, (five or six feet in diameter) as to be formed into a canoe capable of containing thirty persons. Their weapons of war also prove the existence of a hard wood, somewhat resembling *lignum vitæ*. The other indigenous vegetable productions, which might be turned to account, are flax, fern, and wild indigo. The former of these, even in its native state, is of a very superior quality, and doubtless highly improveable by cultivation. Its texture is beautifully silky, the fibres of great strength, and four or five feet long. The fern is very abundant; its root is held in great estimation by the natives, and previous to the introduction of potatoes, was almost their only esculent vegetable. Their method of preparing it for food, is by beating it with a stone till it becomes soft, they then chew it, and after having extracted the glutinous substance with which it abounds, exclude the fibrous parts. Potatoes and cabbages, both of which are now abundant, the latter so much so as no longer to require the hand of the cultivator, are the vegetables for which they are indebted to their intercourse with Europe. There is every appearance of a great scope for mineralogical investigation, though the natives do not seem to be acquainted with the existence of metal of any kind in New Zealand. Such of their tools and ornaments as are made of this substance, are evidently obtained from Europeans. The rest are composed of a green semi-transparent talc, of considerable hardness, which is

brought from the interior. The value of this article was formerly considered to be very great, but has diminished in proportion to the quantity of iron that has been introduced.

Exclusive of vermin, the only quadruped known to the natives of this part of New Zealand is the dog, which somewhat resembles the animal which we denominate the fox-dog. Whether the interior produces quadrupeds of a larger size is uncertain. The finny and feathered tribes are more numerous, and are such as are usually found in the same parallel of latitude.

The natives of New Zealand Mr. Savage considers to be of a superior order, both in point of personal appearance and intellectual endowments. The men are usually from five feet eight inches to six feet high, well proportioned and robust, of a colour resembling that of an European gipsy. The females are much fairer, so much so as scarcely to justify the appellation of brunettes. The latter seem to be possessed of a much greater share of beauty than usually falls to the lot of savages. Their features in general are regular and pleasing, their hair black, their eyes dark and penetrating, their figure perfectly well formed, the cast of their countenance interesting, and the tone of their voice sweet. The reason or religion of the New Zealanders does not restrict them in the enjoyments of the gifts of Heaven; the law which confines each man to the possession of a single female, is unknown; the artless savages take nature for their guide, and in the use, though not, according to Mr. Savage, the abuse of polygamy, they enjoy without restraint their bewitching countrywomen.

Of the government we learn nothing more than that it is divided into a considerable number of hereditary principalities, whose chieftains are almost constantly at war with each other. Mr. Savage, who is satisfied with much less than mathematical demonstration, strangely presumes, from the above insufficient premises, that it is such an one as is adapted to the wishes and happiness of the people. In the same manner, judging from the submission and non-resistance of the people, we might draw favourable conclusions of the governments of Morocco and Algiers.

The worship of the Sun, Moon, and Stars, is a primitive and specious mode of superstition. The bright luminaries of the sky display the visible image of a deity; their number and distance convey to a philosophic, or even to a vulgar eye, the idea of boundless space; the character of eternity is marked on these solid globes, that seem incapable of corruption or decay; the regularity of their motions may be ascribed to a principle of reason or instinct, and their real or

imaginary influence encourages the vain belief that the earth and its inhabitants are the object of their peculiar care. Agreeably to this mode of reasoning, so natural to an uncivilized mind, which is capable only of admiring, without attempting to investigate the stupendous works of nature and Providence, the New Zealanders pay their adoration to the two great luminaries. The moon is their favourite deity. They believe it to be the abode of a man, who at some distant period, paid a visit to their country, and whom they imagine to be still very anxious for its welfare and that of its inhabitants. One of their principal ornaments is a representation of this protecting deity, made of the green talc before-mentioned. From the plate annexed, it bears some resemblance to what we call the Man in the Moon, and is worn round the neck of both sexes as a potent charm against disease and danger.

Society has made but little progress among these uncultivated, but by no means stupid islanders. The villages or towns in which they dwell, consist of a few tents, each surrounded by a small piece of cultivated land. They are divided into three classes or orders, each distinguished by devices variously tattooed on their faces and persons. The sacerdotal seems to be the most dignified, the military the most numerous order. The remainder, who have not been educated to either of these professions, constitute the vulgar and unhonoured multitude.

In uncivilized man the passions must be the principal guides of action. But the savages we are describing seem to be endowed with a natural propensity to mildness and affection, which operates as a powerful and salutary restraint on minds uncontrolled by law, religion, or morality. Many instances of this kind and tender disposition are given in these pages, although on some occasions it seems to be reduced to a system, more resembling the rigorous formality of a disciplined Chinese, than the overflowing affections of an untutored savage. A young native, of whom more mention will be made hereafter, was permitted or persuaded by Mr. Savage to accompany him to Europe. A particular time was arranged by him and his friends for the ceremony of taking leave.

* The canoe containing his kindred came alongside, and as soon as it was made fast to the ship, Moyhanger's father came aboard; after a little preliminary discourse the father and son fell into each other's arms, in which situation they remained near twenty minutes, during which time the right eye of the father was in close contact with the left eye of the son; abundance of tears were shed, and a variety

of plaintive sounds uttered on both sides. The venerable appearance of the father, who is of their religious class, made the scene truly interesting. When this ceremony was concluded with the father, Moyhanger descended to the canoe, and embracing his mother, mingled his tears with hers, in a similar way to that which had just taken place between the father and himself, the same plaintive sounds were uttered, and evidently a great deal of affection expressed on both sides; but the time taken up in parting with his mother was not more than half of that which had been employed in taking leave of the father. His brother came next, when a similar scene of grief occurred, but of shorter duration, his sisters were embraced by him, but in a less ceremonious manner. This interesting ceremony being concluded, Moyhanger ascended the ship's side, and all parties appeared cheerful and happy. In the early part of this parting scene, the appearance of affliction was so great, that I was induced to interrupt it, by desiring that no separation might take place between friends that were so much attached to each other; but I find it was a matter of course, whenever a native quits his parents, and that I should offend all parties by retracting my permission for Moyhanger to accompany me. I wished to make a parting present to the venerable father, and I thought that some pou'ry might be acceptable: the old man declined every thing I could offer, however he had no objection to my making presents to any other part of his family; and we accordingly very soon got the better of this difficulty. When the canoe left the ship, the father and mother kept spreading their arms, and looking towards heaven, as if supplicating the protection of a superior power in behalf of their son, during the whole time they remained within sight. The meeting of friends after a separation is also remarkable, if the absence has been short, the ceremony consists in embracing, mingling their tears and moaning in company for some time; but if the absence has been of long duration, the female relatives of the absentee express their joy upon his return in a most extraordinary and painful manner: they scratch and disfigure their faces with broken pieces of shell, so as to produce considerable suffering, this custom must prove exceedingly distressing, if the male branches of the family were much in the habit of wandering; poor Moyhanger has two sisters, one of them a very fine girl, and I much fear that their joy will be so great on his return to them, as to produce a dreadful disfiguration of their countenances.

The regret of Moyhanger at bidding adieu to his European friend, on his return to his own country, was equally violent and more natural, as it was destitute of the cold, ceremonious regularity which was imposed by the customs of New Zealand.

In considering the inhabitants of this island, as they have hitherto been regarded to be cannibals of the most ferocious description, we appear to have done them great in-

justice. They do indeed acknowledge that, in times of great scarcity of food, they have occasionally been driven to the dire necessity of eating human flesh ; but it does not appear that they have any predilection for the practice, which has been now entirely superseded by the introduction of potatoes. The island now abounds with that useful vegetable, which is preferred by the natives to every other description of food. It must however be allowed that vengeance still sometimes prompts them to feed on the bodies of their fellow creatures. But this passion is not pursued without limitation, nor does the gratification of the palate or of hunger, constitute any part of their enjoyment. It is a custom, rather than a pleasure, being considered as a mode of shewing their power over a vanquished enemy, and they are content to exhibit that power by dividing among them the chief of the conquered tribe. The same barbarous custom has been retained and practised by nations, to whom, in comparison with the poor Indians of the Pacific ocean, the appellation of civilized might be awarded. At the period of the birth of Mahomet, the Arabians of Mecca, surrounded on every side by powerful empires, from whom, through the medium of that universal civilizer commerce, they had for many centuries been gradually imbibing the habits and feelings of social life, had made extensive improvements in the arts of peace. Yet we learn, from their own historians, that after the first battle against the fugitives who followed the fortunes of the exiled prophet, even the females of Mecca tasted the entrails of the uncle of Mahomet. But in the eighteenth century, and in a nation that boasts a degree of refinement beyond what was ever attained in the ancient or modern world, the furies of the revolution (and we believe the most partial favourers of that event no longer deny the fact,) carried their atrocity to a pitch at which nature shudders, and their lips did not revolt from human blood.

The conclusion drawn by Mr. Savage from his visit to New Zealand is, that its natural and local advantages hold out great inducements for colonization. It is situated in 34 deg. 25 min. south latitude, from which it may be presumed that it can never be intensely cold, and the heats of summer are tempered by the sea breezes. Both the appearance and accounts of the natives attest the paucity of diseases and the salubrity of the climate. Till lately, medical practice was unknown, but the cruel visits of the Europeans have deprived them of this enviable lot, and numbers now fall victims to that destructive malady, with which it is the disgrace of civilized Europe to have poisoned the enjoyment of so many innocent and happy nations.

The harbours of the island are safe and capacious, the country beautiful, the soil rich and favourable to cultivation, and the natives in all respects a superior race of Indians. It is more than probable that the exorbitant price of European labour in new colonies might be obviated by their assistance, since they possess both the capability and the willingness to be instructed, and there seems no reason why they should not prove as useful to a colony established in their country, as the natives of India to our Asiatic dominion. Taking the subject in this point of view, Mr. Savage's account, however narrow, will have its use. He has, at any rate, described that part of the country which is likely to be of greater importance to Europeans than any other, both because the ocean in its vicinity is much frequented by spermaceti whales, and on account of the abundant supply of refreshment which it affords.

Subjoined to the work, is an account of Moyhanger, the before-mentioned native of New Zealand, who accompanied our author to Europe. The style and manner of this description is of so superior a cast to the rest of the performance, that we do not hesitate in expressing our belief of its being the production of a different pen. Not that we would be understood to insinuate that it by any means exceeds the limits of mediocrity. This uncultivated antipodean, as might be expected, was highly surprized and delighted with the buildings and population of Europe, but his grand criterion of the merits of a country was the quantity of potatoes that it produced. On his landing in London, he was for a time gloomy and unhappy, at the reflection of the importance in which he was held in his native land, and of the insignificant light in which he must appear in such a country as he was now in. He soon however recovered his native cheerfulness and good humour, which was on all occasions a conspicuous part of his character. On getting into a hackney coach he was a good deal alarmed by the first motion of the vehicle. On being asked, how he liked his present situation, he replied, 'Very good house, it walks very fast.'

The ironmongery shops afforded him great satisfaction. At one of them he was much struck with the form of a common bill-hook. On one of them being purchased for him, he brandished it with a menacing look, the revengeful feelings of the savage were roused, and he exclaimed in a sort of extacy, 'I will kill Oorootooke.' Oorootooke was the chief of a tribe to whom that of Moyhanger had vowed eternal enmity, and the keenness of whose wooden battle-axe displayed itself in many an honourable scar on the per-

son of Moyhanger. These shops, together with such as furnished articles of food or cloathing, gave him the highest opinion of our power, prosperity and happiness. The magnificent squares and streets at the fashionable part of the town, excited his contempt. 'Plenty of men, plenty of houses,' he observed, 'but very little fish, and very few potatoes.' It was inconceivable to him how such an immense mass of people could be fed, without any appearance of cattle or cultivation, till his difficulties were resolved by a visit to Smithfield and Covent Garden markets.

The stay of Moyhanger in England was very short, a favourable opportunity offering for his return, a few weeks after his arrival. During his abode in London, he made himself tolerably well acquainted with the use of carpenter's and cooper's tools, provided himself with a stock of iron utensils of every description, and returned to enjoy his riches, knowledge, and consideration in his native country, and to execute his bloody threats against the enemy of his tribe and kindred.

ART. V.—*A Letter to the Editor of the Times. By Mr. Horne Tooke. Johnson. 1s. 1807.*

ART. VI.—*A Letter to the Electors of the City and Liberties of Westminster, containing a Refutation of the Calumnies of John Horne Tooke. By A. Hewlings. Chapple. 1s. 1807.*

ART. VII.—*A Refutation of the Calumnies of John Horne Tooke; including a complete Exposure of the recent Occurrences between Sir Francis Burdett and Mr. Paull; in a Letter to the Electors of Westminster. By James Paull, Esq. Chapple. 3s. 6d. 1807.*

ART. VIII.—*An Exposition of the Circumstances which gave Rise to the Election of Sir Francis Burdett, Bart. for the City of Westminster, and of the Principles which governed the Committee, who conducted that Election. To which are added some Documents not hitherto published. By Order of the Committee. 1s. 6d. Tipper. 1807.*

IN private disputes every man knows how difficult it is to get at the truth. Each party is anxious to have that statement believed, which is most favourable to itself, and most galling to its adversary. Each party is eager to suppress all circumstances of extenuation which tell to the advantage

of its opponent; while it puts the most specious construction on every one of its own acts; and represents its own motives as most upright, its own conduct as most pure, while the other party is assaulted with every calumny and reproach which malice can invent. Where the passions are inflamed by personal affronts, by political contentions, or an opposition of interests, the individual himself is often too much blinded to discern his own errors or to see the truth; or he sees it through a medium which distorts the object, and alters its real colour, magnitude, and proportions. Thus, in the statements of the same facts, and expositions of the same combination of incidents and circumstances, by two opposite factions, or two hostile individuals, we find the utmost diversity of representation; which in many instances we ought to ascribe less to deliberate falsehood than to a deluded selfishness. For no man, however wrong he may be, likes really to think himself wrong; and hence his self-love lending its powerful aid to the delusions of his sophistry, soon produces an agreeable conviction that he is right. Hence, in examining the dispute of any particular individuals, it behoves us to consider the statement which each gives of his own case with a reasonable portion of suspicion and distrust; and not without well and maturely considering the whole transaction in different lights, to confide implicitly in the asseverations of truth on the one side and in the accusations of falsehood on the other. In most quarrels, whether public or private, neither party is free from blame; and the truth usually lies midway between the opposite representations.

On the present occasion the principal parties in the conflict are, Mr. Horne Tooke, Sir Francis Burdett, and Mr. Paull; for, we shall not, at present, notice the subordinate combatants on either side. Neither of the persons whom we have named are in the least known to us; nor are we personally or politically either their friends or their foes. Truth only is the object at which we aim in the present discussion; and if we are guilty of any one misconception or mistake, it shall not be from the want either of candour or of care.

When men, who have once been friends, are on a sudden converted into enemies, their former reciprocations of regard, expressions of kindness, or assiduities of affection, serve only to inflame their present animosity. For the breach of friendship itself, of which neither will acknowledge the guilt nor consent to bear the blame, implies something like a charge of treachery and ingratitude. Mr. Tooke states that there were no habits of friendship or of confidence between

himself and Mr. Paull; but it appears from evidence on the other side that from the end of November 1806 to the 29th of April 1807, the intercourse between them was one of the closest intimacy, and the most unreserved communication. Political sympathies seem to have produced between them something more than the common-place civilities and professions of ordinary friendship. Mr. Tooke talks of Mr. Paull not only as a person for whom he had conceived no regard, but against whom he secretly harboured some distrust. But unfortunately Mr. Tooke's own letters to Mr. Paull are at variance with his assertions; for those letters do contain expressions of regard, which it does no credit to Mr. Tooke's sincerity to utter if he did not mean. Mr. Tooke seems to insinuate that Mr. Paull forced himself on his acquaintance, and he says that Mr. Paull *invited himself* to dine at his house on Sundays. But here again Mr. Tooke's declaration is contradicted by his letters; in one of which he tells Mr. Paull that it 'will give him great pleasure to have his company on Sunday, and that at all other times he shall acknowledge it as a favour.' It has puzzled us to find out to what cause Mr. Tooke's subsequent antipathy to Mr. Paull is to be ascribed, unless his subtle and penetrating eye discovered that Mr. Paull was likely if not checked in time, to supplant him, Mr. Tooke, in his influence over the weak mind of Sir Francis; and his policy accordingly determined him to keep the pidgeon to himself? Mr. Tooke says that the *first and only acquaintance* which Sir Francis had with Mr. Paull, was last October, when Sir Francis was solicited to become a candidate for Westminster. But it appears that their acquaintance had been previously commenced under the auspices of Mr. Cobbett. This is a trivial circumstance in itself; but it is of some importance, as far as it proves that what Mr. Tooke states is not to be implicitly believed.

Sir Francis appears to have exhibited no small share of irresolution and inconsistency on the several occasions on which he was requested to become a candidate for Westminster. He would, and he would not; and he never perfectly knew either what he would, or what he would not, till he had consulted Mr. Tooke. Mr. Tooke all along appears to be the oracle by whom his decisions were regulated, and from whom all his wisdom was derived. Sir Francis evidently had during the whole of this political billing and cooing, between himself and the electors of Westminster, these solicitations and repulses, these secret longings and seeming aversions, a real unfeigned desire to get into parliament, but this desire was repressed by the dissuasions of Mr. Tooke. Sir Francis himself appears from a variety of circumstances which have

transpired to be either incapable of forming an opinion himself or of maintaining it when formed. He may opine and resolve ; but the school-boy must first take a lesson from his master, before even the colour of consistency can be given to his sentiments or determinations. The versatile imbecility of this popular puppet will best be evinced by a more detailed examination of his conduct.

In September, 1806, Mr. Paull was deputed to wait on Sir Francis and invite him to become a candidate for the representation of Westminster, which was then vacant by the death of Mr. Fox. Sir Francis was then at Mr. Hare Townshend's at Busbridge; a long discussion ensued; the objections of Sir Francis, whatever they might be, were subdued; and he resolved to accept the invitation. Sir F. set off for town in company with Mr. Paull; but, unfortunately, he stopped at Wimbledon in his way. Through Wimbledon he could not pass without consulting the oracle; when the old saturnine critic of his fate informed him that all which he had resolved to do ought not to be done; and when Mr. Paull, who had proceeded to London, returned to Sir Francis early the next morning, he found that the resolution of becoming a candidate for Westminster, which, on the previous evening, *no consideration on earth was to shake*, had vanished into the thin and impalpable air. Thus we find that all the considerations on earth, which can fix a man's mind and determine his resolution, are as nothing when they are combated by the Machiavelian sophistry of Mr. Tooke. It was on this occasion and at this time, that, as Mr. Paull informs us, Sir Francis first introduced him to Mr. Tooke; who as Sir Francis assured Mr. Paull, '*thought highly of Mr. Paull's parliamentary conduct, and was very anxious to know him personally.*' As the account which Mr. Paull gives of his first interview with this great politician and grammarian is curious and interesting, we shall give it in his own words.

'I accompanied Sir Francis to the house of this extraordinary man. Sir Francis went up stairs to what is called the study; and, in a few minutes afterwards, John Horne Tooke entered the drawing room, so unseemly and so filthy that, as Murphy said of Johnson, "he appeared like Lungs the Alchymist, just having quitted making æther." He seized me with both hands, and expressed in the strongest terms the delight he felt at the conduct which I had pursued in parliament relative to lord Wellesley, complimented me highly upon the energy and perseverance which I had shewn single-handed against such dreadful odds, and concluded a most flattering speech, by saying that I was entitled to the good wishes of every honest man in the kingdom. In this first interview, Mr. Tooke treated me as no stranger; for he immediately began to

speak of public men and public measures, in a manner to which I had never been before accustomed ; and which, on so short an acquaintance, certainly did surprise me. To the superlative degree, he seemed to have great affection : rogue, rascal and villain, were among the mildest terms which he applied to those whom he chanced to mention. So far from shewing that 'superfluous caution,' which might have been pardonable in so old a man, his conversation and his conduct appeared like the excess of unreserved confidence. He really was entertaining beyond description. I regretted not a little that I was unable to partake of a michaelmas dinner with him, in company with Sir Francis, (who had just entered the room) which he said he would hurry on an hour before his usual time, (3 o'clock,) for the sake of our company. I was only excused when I told him that I had a meeting of the committee of electors to attend ; but he said distinctly, in the presence of Sir Francis, that, 'on Sunday he always had a party of friends : that Sir Francis was generally there on that day ; and that he should be exceedingly disappointed if I did not make one and as often as possible.'

After this cordial reception, in which, if it be truly represented by Mr. Paull, there was no indication of aversion or distrust on the part of Mr. Tooke, the former became a constant attendant at those Sunday parties for whom Mr. Tooke keeps a sort of table d'hôte, which is supported by *voluntary contribution*.

On the dissolution of the parliament in the autumn of last year, it is well known that Mr. Paull offered himself a candidate for Westminster, and that he was nominated on the hustings by Sir Francis Burdett, '*from a thorough conviction,*' as Sir Francis then said, '*that he of all others was the best adapted for their representative ; that he was unconnected with any party, and totally devoid of mercenary motives ;*' Mr. Tooke informs us that, at this time, Mr. Paull, *without the consent or knowledge of Sir Francis*, advertised Sir Francis Burdett in the newspapers, as chairman of a dinner at the Crown and Anchor, for the electors of Westminster in the interest of Mr. Paull ; that 'Sir Francis was much displeased with this liberty taken with his name ; and he remonstrated against it as highly improper ;' but that notwithstanding, in compliance with the earnest intreaties of Mr. Paull, he consented to take the chair. That he did take the chair is certain ; but that he either felt or expressed the previous displeasure which is here ascribed to him by Mr. Tooke is not so clear. For Mr. Tooke's statement is contradicted by very positive evidence on the other side. It is expressly asserted in the pamphlet of Mr. Hewlings that previous to the election Mr. Cobbett and Mr. Hewlings waited on Sir Francis, to request him not only to nominate Mr. Paull, but to

take the chair at the dinner at the Crown and Anchor, to both which proposals Sir Francis consented without any hesitation ; and that then, and not till then, his name was announced as the chairman at the dinner. But we suppose, that when Sir Francis made this promise, he had not consulted THE ORACLE ; and that, when he did, the sage informed him that it ought not to have been made. Sir Francis might then have expressed his displeasure at the liberty, which he had himself previously permitted to be taken with his name. The truth is, that Sir Francis is naturally a man of a very amiable disposition, anxious to oblige his friends, and warmly interested in the happiness of his fellow creatures. But with a polished taste and a cultivated intellect, he possesses not that energy of mind which can enable a man to maintain his own resolves, and to preserve a dignified consistency of conduct. Whatever his enemies may say concerning him, he is certainly a good man ; but, however highly he may be extolled by his friends, he is as certainly a weak one. His unfortunate connection with Mr. Tooke has been fatal to the respectability of his character. From the ascendant which the superior mind of Mr. Tooke has obtained over that of Sir Francis, the latter has appeared more like a puppet in the hands of a conjurer than like a man who thinks for himself and resigns not to another the command of his understanding. '*Nullius addictus jurare in verba magistri*, has always been the ruling principle of every statesman or philosopher who is worthy of the name. But Sir Francis sets up for the leader of a party before he is out of leading-strings himself. His resolves are as various as the gusts of caprice or the winds of passion that blow over the tempestuous brain of Mr. Tooke. What he promises to-day stands for nothing to-morrow, if the keeper of his conscience and the master of his will, do not think proper to ratify it by his approbation.

On the dissolution of the last short parliament, it was the wish of many of Sir Francis's friends that he should become one of the candidates for Westminster. It appears to have been Sir Francis's secret desire to be so ; but this was combated by the dissuasions of Mr. Tooke ; who, from what cause we know not, was certainly very unwilling that Sir Francis should get into parliament at all. A conflict now ensued in the bosom of Sir Francis, between his own wish to get into parliament, and the wish of Mr. Tooke to keep him out. 'Sometimes,' as Mr. Paull tells us, 'Sir Francis consented and sometimes refused to serve ;' and after a serious struggle between compliance with his own vanity and deference to the authority of Mr. Tooke, a sort of compromise took place, and it was agreed that Sir Francis should accept a

seat in parliament, if it were gratuitously proffered to him by the electors of Westminster, of Middlesex, or even of Old Sarum. When THE ORACLE had sanctioned this determination, it is probable that Sir Francis began to feel less zeal for the success of Mr. Paull than he had done before. We will not say that Sir Francis thought that the independant interest could not return both members, and that he preferred himself to Mr. Paull; or that the popularity of Mr. Paull appeared any diminution of his own. Sir Francis is a vain man, and has no small desire of exciting attention by the singularity of his conduct; but we do not think that any of the selfish or malevolent passions harbour in his breast. We are more inclined to believe that the breach between Sir Francis and Mr. Paull was the contrivance of Mr. Tooke, who could not endure a rival for the favour of his obsequious disciple.—Hence he induced him to break with the whigs, lest the whigs should alienate Sir Francis from himself. Hence too he was successful in estranging him from a gentleman, whose worth is equalled only by his erudition; and whose genuine love of old English liberty is as bright and as warm as that which glowed in the bosom of a Fox. If Sir Francis is so weak and helpless that he cannot walk alone; or if he cannot tell the right way from the wrong, without a constant monitor at his side, he would have found in the gentleman to whom we have alluded, a counsellor, equally upright and wise, a man who with the lively simplicity of a child unites the most profound reflection and the most comprehensive views. But whatever virtue or talent any person may possess, Mr. Tooke seems determined that no man but himself shall possess any influence over the mind of Sir Francis. All his art is employed to maintain the ascendant which he has gained; and to preserve the pigeon to himself. The disposition of Mr. Tooke is a sort of chymical anomaly which has no known affinities with any thing else. Thus he has never been able to act in unison with any party in the state, whether in, or out of place. His promiscuous abuse of the whigs as well as of the tories does not spring from any nicer or more delicate sense of moral obligation, but from a certain constitutional malignity and perverseness which are incorporated in the very identity of the man. If ever the exterior features indicated the interior state of the heart, it may be seen in his. His countenance is a clue to his disposition. There is a sort of cookedness in the volition of the man, which will seldom suffer him to go right himself, and which makes him delight in inducing others to go wrong. As far as Mr. Tooke has acted as the counsellor of Sir Francis, his advice has had no other tendency than to involve him in error, inconsistency,

and disgrace. After having so seriously injured his estate by his prodigal expenditure in his two former elections for Middlesex, Sir Francis might with only common discretion, on the dissolution of the parliament in 1806, have been returned without any opposition. But this was the very moment which Mr. Tooke adopted for making his pupil declare war against the whigs, when they wished to serve him, and when they might have served him most. But such is the perverse turn of Mr. Tooke's mind, that he prefers the injury to the benefit of his friends; and his ingenuity is certainly very great in convincing them that what is good is evil; and what is evil is good.

The only *real* ground of complaint which Sir Francis could have against Mr. Paull, was his having without his concurrence, announced him as chairman of the dinner which was to be celebrated at the Crown and Anchor on the first of May. But as Mr. Paull had seen Sir Francis at Wimbledon on the preceding Sunday, and as Sir Francis had then been as warm as ever in his *professed* willingness to promote the election of Mr. Paull, how could Mr. Paull rationally suppose that Sir Francis would be unwilling to refuse such a trivial service to his friend? But Mr. Tooke was previously determined that if Sir Francis were elected it should be without any conjunction with Mr. Paull, and hence arose the real dissatisfaction which he expressed in what is called, his Caterfelto letter of April 29th. On Monday the 27th of April, Lord Cochrane waited on Sir Francis at Colonel Bosville's, and informed him that if he did not mean to stand for Westminster he, Lord Cochrane, intended to become a candidate. Sir Francis replied that he meant to have nothing to do with Westminster or with parliament. But no later than the next Wednesday evening, Sir Francis declared to Messrs. Place and Adams, that if the citizens of Westminster would elect him their representative, he would accept the situation.—Here again we see the glaring and puerile inconsistency of the man! With respect to the resolutions which were to be moved at Mr. Paull's dinner on the first of May, and of which Sir Francis sent his brother to disclaim all knowledge or participation, it is certain that those very resolutions had been seen and approved by Sir Francis on the preceding evening. On this occasion then, though we are as much strangers to Mr. Paull as we are to Sir Francis, and though we in some measure disapprove the political sentiments of both, we must say that the treatment which Mr. Paull experienced from Sir Francis was such as would have excited the feeling of resentment in a temperament much less irascible than that of Mr. Paull. But Mr. Paull did not impose any moral check on the intemperance of his wrath, and the time and circumstances in which he sent a challenge to Sir Francis merit our utmost se-

verity of reproof.—We have now discharged the duty which we owed to the public in the discussion of a transaction which has so strongly interested attention and excited curiosity. Without any predilection for either of the disputants we have endeavoured to blame where blame was due; and to protect the innocent from unmerited calumny and abuse. The manner in which Sir Francis was returned for Westminster would have been glorious indeed if the glory had not been sullied by the previous want of energy, consistency and dignity in his character. Nor do we think that the country will have any occasion to rejoice at his appointment till he has learned to act for himself, to have a will of his own, and to shake off the leading-strings of Mr. Tooke. The late election for Westminster did much more honour to the electors than to the object of their choice. It proved them to be a patriotic and disinterested body, who supported a candidate, whom they, (though perhaps erroneously) approved, without any corrupt motives or sinister expectations, and who thus set a great example to the people of that purity of election which, if it were more generally practised, would be attended with inestimable benefit to the constitution.

ART. IX.—*An Historical Apology for the Irish Catholics.*
By William Parnell, Esq. 8vo. 5s. pp. 147. Harding.
1807.

WE are always happy to see calumnies refuted by facts, and the wanton, the ignorant or malicious misrepresentations of party corrected by the impartial statements of historical truth. This has been ably done by Mr. Parnell in behalf of his majesty's good catholic subjects of Ireland. Mr. Parnell has proved from the most incontrovertible evidence, that the rebellions which have taken place in Ireland, have been less owing to catholic bigotry, than to political oppression; that there is nothing in the nature of catholicism itself, when not goaded by persecution, which has any tendency to excite disaffection, even to a protestant government, or to endanger the safety of a protestant church. The necessary corollary from the elaborate inductions of the enlightened author is, that humanity, justice, toleration, and gentleness towards the catholics of Ireland constitute the imperious duty, and the real interest of the present government. We entirely agree with Mr. Parnell, that all religions, when neither roused by opposition, nor rendered sore by cruelty and oppression, naturally gravitate

to a state of indifference and rest. When the turbulent and inquiet spirit of any sect, is an object of apprehension, a wise government will leave it to itself; or will rather patronize its indolence by reward, than inflame its activity by punishment.

One very strong and conclusive proof that political oppression, rather than popish bigotry, was the principal instigator of rebellion in Ireland is, that when the Catholic religion was restored in the reign of Mary, rebellions were as frequent as before. At this time, the very chieftains, who had acknowledged Henry's supremacy in church and state, revolted against the most zealous friend of the Catholic religion. The truth is, that political grievances alone will always, on an ultimate analysis, be found to have been the source of the Irish discontents. Nor have such discontents with the rebellions which they have occasioned, ever been produced by popish superstition, any farther than that superstition has been made the object of intolerance, cruelty, and oppression. But intolerance, cruelty, and oppression, taking any other direction, would have had the same effect. The oppression of the government, therefore, must be regarded as the real and primary, if not the immediate cause of all the insurrections which have taken place in Ireland, from the reformation to the present time. In the reign of Mary, the Irish catholics had the power of retaliating on the protestants the persecution which they had experienced. But how different was their conduct! and, even in these days of light, how much may we learn from *their* moderation in those days of darkness! Not one real and well-authenticated instance of religious intolerance, cruelty, or oppression, can be adduced against the Irish Catholics in the plenitude of their power, and when they were smarting under the late injuries which had been inflicted on them by the tyranny of protestant domination. Indeed, as the author remarks, 'such was the general spirit of toleration, that many English families, friends to the reformation, took refuge in Ireland, and there enjoyed their opinions and worship without molestation.' 'The Irish Roman Catholics are the only sect that ever resumed power without exercising vengeance.' Nothing can more strongly evince the native humanity of the Irish, than the spirit of clemency and mildness which predominated in their ancient code. No capital punishments were allowed; and the shedding of blood was not authorised by the forms of law. For when Hugh O'Neil, (who had learned the custom in England) ordered Hugh Gavelock's head to be cut off for informing against him, not one of his own subjects could be induced

to act as the executioner. The rapacity and injustice which the English government, for several centuries, exercised against the Irish, the manner in which that government dispossessed not only whole families, but whole provinces of their property, and reduced them to famine and despair, form altogether a mass of shade, which obscures the virtue of no small portion of our history; and, when we consider the many amiable and generous qualities of the people, who were the objects of this continued barbarity, and unremitting spoliation, we cannot but the more deeply execrate the oppressors, and sympathize with the oppressed. We agree with the admirable writer that we cannot see even a dog treated with barbarity, without feeling an inclination to assist him. This is an innate principle of our nature, by which a compassionating Providence impels us to succour the distressed. But no dog ever experienced from the most savage master, such a complication of cruelties, as the Irish, in different periods of their history, have suffered from the English government. And these cruelties have often been accompanied with the breach of the most solemn contracts, and with every violation of truth, of justice, and of mercy, which has been at any time practised by those who most despise the sympathies of humanity and the rules of moral obligation. The book before us exhibits a detailed proof of these assertions, which we read with equal horror and surprize; but, as we have lately taken up so much room in our Review, with the discussion of the Catholic claims, we shall make no extracts from the present publication. We do not however scruple to affirm that from this work of Mr. Parnell, his majesty's present ministers have much to learn, which might render them wiser both in theory and in practice; but we are not sanguine enough to expect that they will have either sufficient docility to profit by the lesson, or gratitude to acknowledge the obligation. To endeavour to make *them* either wiser or better by instruction or reproof, is like an attempt to communicate sight and feeling to stocks and stones. But to those who have eyes to see, minds to understand, and hearts to feel, we earnestly recommend the perusal of the present performance; and we congratulate the Catholics on having found so clear, intelligent, and dispassionate an advocate as Mr. Parnell.

ART. X.—*An Ethical Treatise on the Passions, founded on the Principles investigated in the Philosophical Treatise.*
By T. Cogan, M. D. 8vo. 8s. Bath. Cadell and Davies.
1807.

THE volume before us is the continuation of a Philosophical Treatise on the Passions, published five years ago by the same author. With this, no doubt, our readers are well acquainted, and will bear willing testimony to the persevering industry and patience of investigation, to the accuracy of discrimination, and perspicuousness of arrangement, which characterized that work. We congratulate them on the appearance of another treatise, which does equal credit to the heart and understanding of its author, and is well calculated to supply a desideratum in moral science, by furnishing a profound examination of this most interesting subject. These two treatises are, however, to be considered only as introductory to a more practical, and therefore a more valuable inquiry, which is already in a state of forwardness.

This volume contains three disquisitions, the first of which considers the beneficial and pernicious agency of the passions; the second treats of the intellectual powers, as guides and directors in the pursuit of well being, and the third of the nature and sources of well being.

The author gives the following summary of the subjects considered under the first head :

‘ It appears from the extensive survey of the passions, emotions, and affections which has been taken in the course of our investigations, that they are to be considered as particular changes produced in our sensations and dispositions, in consequence of certain impressions made upon the mind, either by the operation of external circumstances, or of inward suggestions. These changes prove agreeable or painful, according to their nature, according to the character of the exciting cause, or the ideas we have of its qualities; and according as it appears adapted or repugnant to our natures. When these sensations are powerfully excited, they are productive of external signs, correspondent to their specific characters, and the degrees of their influence; and thus are they made manifest to others. These external tokens are also correspondent to the nature of the exciting cause, by virtue of which various useful and moral purposes may be answered.

‘ All our passions, affections, and emotions, relate to things which appear interesting at the moment, to some good received, in expectancy, in suspense, lost; or, to evils suffered, committed, apprehended. They are all excited by different modifications of love or ha-

fred ; and however various and opposite in their natures, they all acknowledge the desire of well-being for their common parent. The transient nature of the passions and emotions demonstrates the versatility of our tempers, the imperfections, uncertainty, and mutability of our state. The prevalence of *affections*, the degrees of their intenseness, and the nature of their objects, manifest the prevalence of disposition ; stamp innocence or guilt, virtue or vice, excellence or deformity, upon the human character, and constitute the permanent happiness or misery of man.*

* When apparent good is to be pursued, or evil to be avoided, the passions and strong affections are roused to action. Without these, cool and uninfluential approbation or disapprobation, would accompany the contemplation of good or evil, unattended by mental or corporeal exertions to appropriate the one, or escape the other : without these, human nature would lose its character, and be transmuted into an inconceivable species of being.

* The passions and affections therefore constitute an essential part of man. Through their medium we find ourselves connected with every object around us, and become more intimately acquainted with their innocent and useful, their pernicious and dangerous qualities. When the passions and affections are excited by proper objects, and in a due degree, they indicate a healthy vigour of mind, which spreads its benignant influence over the whole system. When they are improperly placed, unduly excited, and under no other direction than that of inordinate self-love, they become the torments of ourselves, and the scourges of mankind.*

Among the causes of the irregularities and abuse of the passions and affections, the author considers chiefly ignorance, the influence of present objects, and of inordinate self-love. One or other of these causes, he says, has operated wherever evil, either in a greater or less degree, has been experienced, and were these, he adds, completely regulated or subdued, human nature would have little to apprehend from any other principle which hypothetic notions may have suggested.

* It must, however, be confessed that in the infancy of our nature, many of these irregularities are inevitable. To be ignorant is the earliest lot of humanity. Every individual of our species is born into a world, where he is surrounded by an infinite multitude, and an infinite diversity of objects, to which he is a perfect stranger ! He is rendered susceptible of impressions, and destined to feel emotions, according to his ideas of the respective qualities of these objects, which must, at the commencement, be crude and erroneous. An accurate knowledge of their specific powers, is only to be obtained by the repeated experience of ourselves or of others. Thus is every particle of the requisite knowledge a distinct acquirement.

* At this early period of our existence, the different passions re-

seemble the antennæ of feeble insects, which enable them to feel their way, as they are creeping over the surface of things, by means of which they discover what is pleasing and adapted to their natures, what is displeasing, and may prove injurious.'

We rather wonder at the admission of this similitude of the antennæ, which, in our opinion, supply no analogy to the province of the passions in man. By the antennæ, the author says, insects discover what is pleasing and adapted to their natures, what is displeasing, and may prove injurious. Now, according to his own account, this is not the case with the passions and affections, which are no infallible guides to happiness, or to what is strictly adapted to our natures; even to supply the commonest wants of nature, an experience is necessary which finds no analogy in the instincts of the lower orders of animals. According to himself likewise, (p. 255.) knowledge ought invariably to precede the affections: and the passions and affections are unable to discover any truths. They are disqualified for this office. But if they resemble the antennæ of insects, they can discover what is pleasing and adapted to their natures, what is displeasing and may prove injurious. Is not this the discovery of truth?

The author proceeds in his second disquisition to shew that from the intellectual powers and the properties peculiar to each, ample provision is made in the constitution of our nature to subdue native ignorance, to direct our affections towards their proper objects, to protect us from impending dangers from without, and to counterbalance any pernicious propensities which may have been generated in our minds.

'The office of these powers is to instruct us in the knowledge of ourselves, our real wants and mental resources; and of the existence, modes of existence, characteristic properties, influence, connections of every thing and every subject with which we may have any concern; that we may discover on what to place our affections; the due degree of affection that each particular object may merit, and the due degree of hatred and aversion we should entertain toward those causes which endanger our welfare; that we may be able to select the proper objects of our choicest affections, the indulgence of which constitutes so large a portion of our felicity; that we may be able uniformly to act in such a manner as to procure to ourselves, and communicate to others, as large a portion of *good*, as the state of humanity will admit, and escape the numberless ills to which it is exposed. It is also their office to place before us the line of conduct most productive of the grand desideratum happiness, both as individuals, and as connected and social beings; and render the mind familiar

with such motives as may counteract and subdue its irregular propensities.

‘Preparatory to right affections and right conduct it is of importance, he says, in his third disquisition, that we form just ideas of the nature of that wellbeing we are rendered capable of enjoying, and its various sources; and also of the miseries to which we are exposed and their efficient causes. The pleasurable sensations constituting the wellbeing of man may be comprised under the following classes:

‘1. Those enjoyments which are deemed merely sensual, and consist in satisfying our natural wants and in the gratification of our animal appetites. 2. Those which administer to our amusement, and although they are pleasing to some of our organic sensations, are yet of a more refined and delicate nature, are honoured with the attention of the mental powers, and have the denomination of taste. 3. The pleasant state of mind under the habitual influence of contentment, satisfaction and complacency; which demonstrates that the objects pursued, have eventually produced the desired effects. 4. The attachments or affections inspired by individual objects, in which we perceive something adapted to our wishes, or congenial to our nature; or that possess peculiar qualities and excellencies, which call forth our best and warmest affections. 5. Those which immediately refer to the love of knowledge, and the pleasing exertions of our intellectual faculties, according to the diversity of their powers; and which, both from the more exalted and dignified nature of the employment, have acquired the title of intellectual enjoyments: and, 6. The sublime consolations of religion.

‘The miseries we are to shun, consist of bodily pains and uneasiness; restless desires; and various inquietudes of mind, arising from the passions and affections of anger, hatred, envy, sorrow, fear, regret, remorse, &c.’

In these few pages we have presented our readers with a complete view of our author's principles in his own language. There are few who will dissent from the truth of his observations, or the general accuracy of the picture he has given of the natural constitution of man. Many, however, will be inclined to carry further than himself their ideas of the necessity of those irregularities and that abuse of the passions and affections which he describes, when they consider them in connection with the necessary circumstances and present condition of human nature. They will not express the same degree of surprise at what may appear to him a voluntary continuance in error, when they associate in their minds the manner in which knowledge is to be acquired with the situations of those who are to acquire it, the imperfections inseparable from the best education, and the almost total inefficacy of education on the experience of others, in comparison with the value of that instruction which is to be obtained from

personal experience. When they allow with the author that in the career of life 'many imperfections will present themselves; many expectations must prove fallacious, many calculations erroneous, many fruitless essays will terminate in sorrow, vexation and disappointment, many affections will be wrong placed until our failures have convinced us of preceding errors, and inspired us with subsequent caution, until the experiments which have been made of the various qualities of every thing connected with us, shall enable us to discriminate with more precision and choose with greater wisdom:' when they allow these to be the necessary conditions of existence, even under the most favourable circumstances they will rather wonder that so much happiness exists, than accuse human nature as if it were inattentive to its own interests. They will rejoice that the great mass of mankind who are excluded, in consequence of their daily wants and daily labours, from such an exercise and cultivation of their intellectual powers as is requisite for the entire regulation and direction of their passions, are removed by the same causes from many of those temptations to error, and those causes destructive of happiness which operate among their more refined fellow beings. Allowing the truth of the principles established by the author with regard to the nature of wellbeing, they will receive pleasure from discovering, that, independantly of the high cultivation of those powers from which the greater part of mankind is necessarily shut out, they can nevertheless attain that happiness which he has described as a refined sensation, permanently agreeable, from causes in which the mind is peculiarly interested, and of which it uniformly approves: that if they are debarred from some of the sources of enjoyment, such, for instance, as the acquirement of knowledge in its more extensive signification, they, perhaps, derive from the gratifications and accommodations of their animal nature, from certain pleasures and amusements, from the cultivation of the social affections, and the hopes and consolations of religion, more pleasurable sensations even than those to whom they are accustomed to look up as to their superiors in desert and happiness.

ART. XI.—*The present State of Turkey; or a Description of the political, civil, and religious Constitution, Government, and Laws of the Ottoman Empire; the Finances, Military and Naval Establishments; the State of Learning, and of the Liberal and Mechanical Arts; the Manners and Domestic Economy of the Turks and other Subjects of the Grand Signor, &c. &c. Together with the geographical, political, and civil State of the Principalities of Moldavia and Wallachia. From Observations made during a Residence of fifteen Years in Constantinople and the Turkish Provinces. By Thomas Thornton, Esq. 4to. 11. 1s. boards. Mawman. 1807.*

THE establishment of the Turkish power in Europe, which was completed by the taking of Constantinople by Mahomet the Second, forms a memorable æra in the history of the world. The first consequence of that occurrence that forces itself upon our attention, is the final extinction of the empire of Rome. But that event was only of nominal importance. From the division of the Roman world between the sons of Theodosius, the empire of the East subsisted upwards of one thousand years in a state of premature and perpetual decay. Destitute of every principle of health and vigour, in vain attempting to conceal its weakness from its own eyes and those of its neighbours, by an external veil of splendor, it must soon have fallen under its own weight, even without the additional impulse of a powerful external cause. Still less was it able to resist the swarms of savages, equal to itself in numbers, superior in valour, and into whom the religion of Mahomet had breathed the soul of enthusiasm. The feeble successors of Augustus and Constantine were already confined to the city and suburbs of their capital. And if the classic reader laments the final blow which extinguished the tottering fabric of their empire, so we also view with veneration the majestic ruins of a sacred edifice, and sigh when the hand of barbarism levels them with the dust.

But Christianity and Europe had to dread more solid evils from the growing magnitude of the Ottoman power. The Turks of the fifteenth century were superior to the Christian nations in the arts of war. The sovereigns of Europe, not yet freed from the encroachments of their feudal vassals, and possessed of dominions comparatively insignificant, were unable singly, and were prevented by jealousy from uniting, to repel the irruptions of a people but lately emerged from infancy, urged on by fanaticism, and flushed with uninterrupted

success. But in the fifteenth and sixteenth centuries, when the sultans had attained the zenith of their greatness, the sense of danger, or the operation of natural and moral causes which it is not now our business to investigate, conspired to rouse Europe from the lethargy in which she had slept through ten centuries of darkness; the regeneration of letters rapidly advanced, and the electric flame of genius and liberty was communicated with a shock that vibrated through Europe. But for the seasonable progress of the human mind, we might now have been the slaves of the crescent and the Koran; the secret but powerful influence of reviving knowledge opposed the first effectual barrier to the fanatic and ignorant Mussulmen, and effected what the power of the sword alone could not have accomplished. The Turkish empire has now run the usual round of splendour, degeneracy, and decay. In barbaric magnificence, and in primitive ignorance, the sultans reigned in the city of Constantine, and retained during two hundred years the reality or appearance of undiminished greatness. At the beginning of the seventeenth century, the genius of Peter, or of the wife of Peter, displayed to Europe at the peace of Pruth, the real weakness of their empire; but they still reposed under the protection of their past greatness, till the arms of the victorious Catherine shook the baseless fabric almost to dissolution, and our own eyes will most probably witness their final expulsion from the country and community of Europe.

It may seem somewhat singular that no historian should have arisen to commemorate the exploits of a nation which has acted so conspicuous a part in the history of the modern world. Among the Oriental nations themselves, the Ottomans have ever been distinguished for their inattention to literature. Some of the dynasties of the east have shone as the protectors and encouragers of science and learning; but even in their most enlightened periods, the art and merit of historical compositions has been a stranger to them. While the abstract sciences of the Grecian sages, their mathematics, astronomy and physics, were translated and illustrated in the Arabic language under the auspices of the caliphs of Bagdad, not a single orator or historian was taught to speak the language of the Saracens. The philosophers of Athens enjoyed the blessings, and asserted the rights of civil and religious liberty. Their moral and political writings might have gradually unlocked the fetters of Eastern despotism, diffused a liberal spirit of enquiry and toleration, and encouraged the Asiatic sages to suspect, that their prophet was an impostor and their sultan a tyrant. Destitute of correct taste, and of that chastised dignity of style and sentiment

which are necessary to the majesty of history, the Orientals never rise beyond an historical narration, and in a meridian where truth is dangerous and flattery a weed of indigenous growth, where it would be treason to investigate the characters or to expose the failings of sovereigns and ministers, even their narratives are little more than a legend or a panegyric.

It is from the native historian that the best estimate can be formed of the character, manners, and genius of a nation. As this source of information is wanting in the present instance, the inquisitive reader must be content with the reports of travellers. Considering the numbers of Europeans who have explored the dominions of the Grand Seignior, we are surprized at the insufficiency of their accounts, and it would seem that they had followed only to contradict the statements of each other. The travels of Sandys, who visited Constantinople in the reign of James I., are confined to the libraries of colleges, and other depositories of rusty folios. The Latin journal of Busbequius, who attended the ambassador of the court of Vienna to Solyman the Magnificent, has not, we believe, been translated into our language. It is in many respects a valuable and authentic document; but the Ottoman greatness was then at its highest pitch of elevation, and would now present, after two centuries and a half of degeneracy, an appearance widely dissimilar. Nor could the observation of one who never quitted the train of an ambassador, be sufficiently extensive to gratify a minute inquirer. Demetrius Cantemir, elected prince of Moldavia in 1718, composed a history of the growth and decay of the Ottoman empire, which, from the peculiar opportunities he enjoyed, contains, in the opinion of Mr. Thornton (and we consider Mr. Thornton an unexceptionable judge) the most authentic information. Lady Mary Montagu, whose journey was undertaken about the last mentioned period, he also defends from the imputations of levity or falsehood, which have been so universally ascribed to her. Her narrative has been considered to contain at least as large a portion of romance as of truth, to be a sort of Arabian Nights Entertainment built upon a slight foundation of reality. But the gallantry or conviction of Mr. Thornton defends her unequivocally from the charge of exaggeration, even in her most animated descriptions of Oriental luxury, which he avers, from the frequent testimony of his own eyes, to be minutely conformable to facts (p. 365.). To De Tott also he allows more credit than that writer has usually had the fortune to obtain. But the statements of the baron must always be received with caution; he was a superficial observer, though with the very best opportunities of observation, and he wrote his

memoirs under the influence of prejudice; it was his ignobler aim to amuse and astonish, rather than to instruct his reader, and a jest or a good story is ever a sufficient inducement with him to conceal or pervert the truth. The chevalier d'Ohsson has greater claims to our attention. Born in Armenia, a Christian subject of the Grand Seignior, he may almost be considered as a native writer. In his 'Tableau general de l'Empire Ottoman' is to be found a copious fund of correct and valuable knowledge; but his observation was cramped and his notions narrowed by habitual slavery, and by the reverential awe with which he had been accustomed from infancy to contemplate his Mahometan masters. The respective merits of the other authors of Turkish travels, from Leunclavins, Rycart, and Tournefort, to Lord Sandwich, Dr. Wittman, Dallaway, Poqueville, Olivier, Griffiths, and others of inferior note, it would be tedious to discriminate. The tour of the latter gentleman was published and noticed by us about two years ago, and we are flattered to find the opinion of a gentleman who has resided so long in Turkey as Mr. Thornton, coinciding with our own* as to the value of the observations of Dr. Griffiths. That gentleman, in order to obtain a knowledge of genuine Turkish manners, travelled in the character of a Greek. He complains of uniform incivility and ill treatment; but surely with little justice since he chose to assume a character, says Mr. F. as little respectable as a *wandering Jew* in our country.

We must reserve a word or two for Mr. Eton, a gentleman who has gained a great share of undeserved credit, and whose authority has for some time been considered as dictatorial in Turkish matters. His 'Survey of the Turkish Empire,' has ever appeared to us in its proper light, as a compound, where much ignorance is mixed with more prejudice. Of the latter quality, a considerable portion has always been allowed to him even by his admirers. He wrote almost with professed partiality, to gratify and serve his patroness, the empress Catharine, in whose service he was engaged. But from his long residence in the country, it was fairly presumed that he had formed an intimate acquaintance with the people whom he described. His ignorance in many instances, and the insufficiency or corruption of the sources from whence he drew his knowledge in others, are ably and unanswerably proved by Mr. Thornton. We select one instance, which also furnishes a curious specimen of literary forgery, and we regret

* See Crit. Rev. September, 1805. Vol. 6. p. 13.

that Mr. T., instead of a dark and unintelligible allusion, should not have exposed the real name of the impostors.

'I have quoted the precise words with which Mr. Eton prefaces his estimate of the military force of the Turks: I have however discovered with no small degree of surprize, that the estimate itself is (with the addition indeed of 35 men to every four companies) a copy of a schedule which was published in a work entitled "The present State of the Ottoman Empire, translated from the French manuscript of Elias Habesci, many years resident at Constantinople in the service of the Grand Signor London, 1784." Now who is Elias Habesci, on whose labours Mr. Eton founds his claim to the gratitude of the public? An ignorant impostor, who calls himself a Greek, and yet pretends to have written his work originally in the Arabic language (preface, p. iv.); who abuses the nation to which he pretends to belong, and even dares to say (p. 367.) that "*their priests are the most abominable race of men upon earth*;" an idea which perhaps was never conceived, and certainly was never expressed by a Greek of Constantinople. But this *pseudo-greek* betrays himself by his language; he compares the Porte to Westminster-Hall, and tells us that the Bosphorus is somewhat broader than the Thames at London (p. 254). His ignorance is unparalleled: He says (p. 422,) the city of Constantinople has Moldavia for its boundary to the north; the Hellespont and the Black Sea on the east; Bulgaria and part of Macedonia on the west; the *Ægean* Sea on the south." It would be an insult to common sense to make further extracts from such a work, and I even feel it necessary by way of apology to explain, in some degree, the motives which have induced me to draw such a wretched performance from the obscurity into which it seems to have fallen immediately on its publication. *I have discovered the author by the internal evidence of the book itself*: but to name him would be to hold him up not only to general contempt, but to general indignation; for the book is the work of an assassin, who from his dark retreat has directed his envenomed shafts against private reputation and the peace of domestic life. I do not however extend this censure to the author of *another publication under the name of Elias Habesci, printed at Calcutta*; a chaos of absurdities, which, to the disgrace of the English name in India, is dedicated, *by permission*, to Earl Cornwallis. This author confesses that his real name is not Elias Habesci, which he says is an enigma (though probably he means an anagram) on *Sahib-el-Sicia*, which in the Arabic language, he tells us, means friend of the unfortunate, but I believe we need not seek for its derivation in the Arabic language: *alias* A. B. C. is the ridiculous conceit which has seduced this "*par nobile fratrum*" into the unbecoming practices which I earnestly desire they may now repent of.'

Mr. Thornton takes some pains to confute the opinions of Mr. Eton and Volney, that the Turkish power must soon

sink under that of Russia, and that such an event will be greatly to the moral and political advantage of Europe and of mankind. Some solid and ingenious reasoning is thrown away on this subject. He foresees the return of universal barbarism, and the triumph of the grossest superstition, from the too great increase of the Russian power. But that power is no longer formidable. Her late contest with France has torn away the veil that concealed her real weakness: without the connivance of one far more mighty than herself, she would in vain attempt to possess herself of a single Turkish province; and the sovereign who can command the spirit, resources, and genius of France, the gold and silver of the transatlantic possessions of Spain and Portugal, the hardy valour of Switzerland, the persevering industry of the Hollanders, the fertile regions of Italy, and the numerous population of Germany, can have little to fear from the monarch of the Russian deserts.

After a preface of most unnecessary length, in which the author labours to controvert the calumnies passed on the English nation and several respectable individuals, by one Dr. Pouqueville, an impertinent Frenchman, calumnies so egregiously absurd, that a dozen quarto pages of ratiocination are miserably bestowed on their confutation, the first chapter contains a general and comprehensive view of the national character of the Turks; and of the state of civilization, literature, and the arts in their country. It has been the author's design, and he appears to us to have accomplished his design, to reconcile the conflicting opinions that have been formed, and to represent the people he is describing in their true colours, untinged by prejudice or partiality.

'The character of the Turks, (we quote his opening paragraph) as it has been observed in different points of view, has been either held up to admiration, and as an example to surrounding nations, or represented as an incongruous mixture of savage barbarity and effeminate luxury. We have been called upon to emulate their military virtues, and to copy them in their administration of justice; we have also been directed to abhor their undistinguishing severity, or to ridicule their efforts for opposing their enemies. Their government has been envied by Christian monarchs, as tending to its object with the fewest impediments, and the least obliquity; and it has been decried by philosophers, as the brute exertion of unorganized power.'

Again:

'The national character of the Turks is indeed a composition of contradictory qualities. We find them brave and pusillanimous

good and ferocious ; firm and weak ; active and indolent ; passing from austere devotion to disgusting obscenity, from moral severity to gross sensuality ; fastidiously delicate and coarsely voluptuous ; seated on a celestial bed and preying on garbage. The great are alternately haughty and humble ; arrogant and cringing ; liberal and sordid : and in general, it must be confessed, that the qualities which least deserve our approbation are the most predominant. On comparing their limited acquirements with the learning of the Christian nations of Europe, we are surprised at their ignorance : but we must allow that they have just and clear ideas of whatever falls within the contracted sphere of their observation. What would become of the other nations of Europe, if, in imitation of the Turkish government, the highest offices in the state were filled by men taken from the lowest rank in society, and unprepared by education or habit to discharge their important duties ?

That the arts and sciences are at a low ebb, is unquestionable, and from the total want of theoretical or speculative knowledge, they must ever remain so. But it is absurd to deduce, as many have done, a notion of the incapacity of the Turks for instruction, from the imperfection of their knowledge. If we find a skilful mason, and many are to be found at Constantinople, can we suppose that he would execute the plans of genius with more difficulty than the rude conceptions of ignorant caprice ? If the mariner have the courage and the skill to conduct his vessel through the dangers of navigation, by the mere information of his senses, would he become less capable, if his efforts were aided by principle, and directed by science ? If the mechanic, with a rude instrument, can fashion matter so as to answer useful purposes, would he relax in his ingenuity, if the difficulties of labour were removed by better-adapted methods ?

From the rapid but accurate survey, which is here given of the institutions existing among the Turks, it is evident that, though there is much to improve, there is nothing to create. The arts, the establishments, the knowledge, all that influences a nation's happiness, is to be found in Turkey, though in a state that admits of great amelioration. The arts, for instance, from the ignorance or neglect of scientific principles, are degraded into mere mechanical trades. The builder and the architect, the carver and the statuary are united in the same person. Surgery, from want of science, of skill, or of instruments, is rude in the extreme, and its practice, as was formerly the mode in this country, is still united with the less dignified occupation of a barber.

We would not make any insinuation to the prejudice of the healing art, but it may seem strange that the preva-

lence of diseases is every where in proportion to the advancement of medical knowledge. Nor is it easy in this, as in many other cases, to discriminate between cause and effect. In London, where that science has attained the highest point of perfection, mankind is afflicted with numerous maladies, which are unknown at Constantinople, where it is in its infancy, while the natives of New Zealand are ignorant alike of medicine and disease.

In the numerous hospitals and dispensaries for the gratuitous relief of the diseased poor in this metropolis, it is the general remark among the medical attendants, that the patients are insatiable of medicines, and that it is necessary to mix with their prescriptions some unpalatable ingredient of a negative nature, to confine the expence of drugs within reasonable limits. We recommend the following anecdote to their attention:

'The bastinadoe, according to De Tott, enters into the Turkish pharmacopeia. A pasha had honoured an European merchant with his intimate friendship: the merchant had a fit of the gout; *the pasha had studied a little physic*, and desirous of curing his friend, directed two of his domestics to give him fifty blows on the soles of his feet. The merchant, though he would willingly have dispensed with the administration of the medicine, *found it deserving praise*, for it soon effected a perfect cure.'

The constitution of the Ottoman empire is treated by Mr. T. in the third chapter with much perspicuity.

'The Ottoman empire is governed by a code of laws called *ulteka*, founded on the precepts of the *koran*, the oral laws of the prophet, his usages or his opinions; together with the sentences and decisions of the early caliphs, and the doctors of the first ages of Islamism. This code is a general collection of laws relating to religious, civil, criminal, political, and military affairs; all equally respected, as being theocratical, canonical, and immutable; though obligatory in different degrees, according to the authority which accompanies each precept. In some instances it imposes a duty of eternal obligation as being a transcript of the divine will, extracted from the registers of heaven, and revealed to Mahomet: in others it invites to an imitation of the great apostle in his life and conduct. To slight the example is indeed blameable, but does not entail upon the delinquent the imputation or penalty of guilt; and a still inferior authority accompanies the decisions of doctors on questions, which have arisen since the death of the prophet. This sacred deposit is confided to the sultan in his character of caliph and chief man; and he is invested with the sovereign executive command. On matters unforeseen, or unprovided for by the first promulgators of the law, the sultan pronounces, as the interest of religion, and the advantage or honour of

state require. These imperial decrees (or *khatt'y sherif*;) considered as emanations from human authority, are susceptible of modification, or even of abolition, and remain in force only during the pleasure of the sultan or his successors. They cannot however be revoked or annulled on slight grounds, or without sufficient reason; for it is believed by the multitude that what is said or done by the sultans is so firm, as not to be retracted on any human account.*

* At court, when mention is made of the sultan, the appellation of *alem-penah* (refuge of the world) is usually added to his title of *padishah*, or emperor. His loftiest title, and the most esteemed, because given to him by the kings of Persia, is *zil-ullah* (shadow of God); and the one the most remote from our manners, though common among all ranks of his subjects, is *hunkiar* (the man-slayer); which is given to him, not, as has been asserted, because "in the regular administration of government, he executes criminal justice *by himself*, without process or formality," but because the law has invested him alone with absolute power over the lives of his subjects. The Turkish casuists indeed attribute to the emperor a character of holiness, which no immoral conduct can destroy; and as he is supposed to perform many actions by divine impulse, of which the reasons or motives are inscrutable to human wisdom, they allow that he may kill *fourteen* persons every day, without assigning a cause, or without imputation of tyranny. Death by his hand, or by his order, if submitted to without resistance, confers martyrdom: and some, after passing their lives in his service, are reported to have aspired to the honour of such a consummation, as a title to eternal felicity. His power, in the opinion of their most learned civilians, is restricted only in the observance of the religious institutions; for in civil and political matters, the law admits such a latitude of interpretation, that his will alone is sovereign, and is subject neither to controul nor censure.

* The sultan is the universal proprietor of all the immovable wealth in the empire, except the funds destined to pious purposes. He is however restrained, both by law and custom, in the exercise of this right over the property of subjects not immediately employed in the service of government, and it is only in default of natural heirs that such property lapses to the crown.*

Thus the government is a pure despotism, without either an aristocracy, an hierarchy, or commons, possessed of power to counterbalance that of the throne. The only privileged body is the *ulema*, an order of men, who rule, not so much by constitutional right, as by the influence which their learning, however contemptible, has given them over their simple and illiterate fellow-subjects, have risen to a considerable degree of importance.

The nature of this body has been imperfectly understood, and their power exceedingly over-rated, by preceding wri-

ters. The error which has principally misled authors in their speculations on the Turkish government, is that which represents the ulema as the ministers of religion, exercising controul over the minds of men, still more unlimited than that of the christian clergy, in the darkest ages, and in the plenitude of their temporal power. Mr. Eton, however, calls the ulema 'a powerful priesthood:—the teachers of religion, combining the offices of priest and lawyer:—possessing, like the priests under the Jewish theocracy, the oracles both of law and religion, and uniting in themselves the power of two great corporations, those of the law and of the church.' Sir James Porter considers the ulema as 'equal, if not superior to any nobility,' and balancing the power of the sovereign. And Peyssonnel asserts that the power of the ulema, counterbalancing that of the sovereign, takes from the Ottoman government the character of arbitrary power, for with such a constitutional check there can be no despotism.

Mr. Thornton more clearly defines their privileges, and their legal or acquired authority.

'The ulema, the perpetual and hereditary guardians of the religion and laws of the empire, from which order the *mufti* is chosen, form a body highly respected and powerful. The venerable title of *ulema*, which signifies doctors or learned men) is common to the whole order, which is however divided into three distinct classes, comprehending indeed the ministers of religion, but distinguishing them from the *foukahha*, or jurisconsults, who are again subdivided into *muftis*, or doctors of law, and *cadis* or ministers of justice.

'From the influence of this order of men with the people, they have sometimes been used by the heads of factions to stir up rebellion, to direct the public opinion against the throne, and to justify subsequent usurpation, but though when united with the janizaries, they may occasionally have thwarted the measures of government, their power is little formidable in itself. The honour and the prerogatives of their order, which form an enviable distinction between the ulema, and the other classes of the nation, give them an important rank in the state, and a powerful ascendancy over the minds as well of the court, as the people. They pay no taxes or public imposts, and by a peculiar privilege their property is hereditary in their families, and is not liable to arbitrary confiscations. The preservation of these rights and immunities consequently unites the rich and powerful families of the ulema, and makes them forget their mutual jealousies, and relinquish their schemes of private ambition, whenever it is thought necessary to guard against a common danger. Despotism has sufficient range without invading their privileges, and the *jetwas* of the mufti, in unison with the wishes of government, have never been refused, but when the sceptre was falling from the grasp of an unsuccessful or enervated sovereign.'

De Tott, whose authority on this subject is confirmed by history, and by Mr. Thornton's own observation, reduces the power of the ulema to a cypher. 'Though the ulema, says he, can interpret the law as they please, and animate the people against their sovereign, he, on the other hand, can with a single word depose the mufti, banish him, and even put him to death, with as many of the ulema as may fall under his displeasure.' The law, it is said, authorises the sultan to banish the ulema, but not to put them to death: and if any part of the law could, by the collective or separate efforts of its ministers, be kept inviolate, it certainly would be that article, which so much interests themselves; and yet we find that Murad the Fourth commanded a mufti to be pounded to death in a marble mortar, and justified this extraordinary punishment by saying that 'the heads whose dignity exempts them from the sword, ought to be struck with the pestle.'

The establishment of a vizier, to whom the full power of the sovereign is delegated, without any limitation except the will of his master, seems to be a fundamental principle of despotism. From the time of* Joseph, to the present day, history and the concurring testimony of travellers, prove that such has been the invariable custom of the East. It is attested still more strongly, as our author remarks, by the game of chess, which is known to be of eastern invention, though its origin is lost in the darkness of antiquity. The moves of the king are made solely with a view to his own personal safety, while the vizir (which is the original name of the piece we call the queen) moves rapidly in every direction, and regulates, and conducts the campaign.

This minister is the ostensible president of the divan, or great council, which on solemn occasions is called upon to direct the sovereign by its advice. Besides the grand vizir, this council was formerly composed of six other officers, or vizirs, whose powers were limited to sanction, though not to direct, the measures of government. But soon after the close of the last Russian war, a mixture of aristocratical principles was infused into the grand council, by the introduction of seven of the principal officers of the empire, viz. the *capudan pacha*, or lord high admiral; the two *cazy-askers*, or supreme military judges of Romelia and Anatolia; the

* * And again Pharaoh said to Joseph: Behold, I have appointed thee over the wholeland of Egypt. And he took his ring from his own hand, and gave it into his hand: And the king said to Joseph: I am Pharaoh: without thy commandment no man shall move hand or foot in all the land of Egypt.' Genesis, chap. 41. ver. 41, 42. 44.

grand treasurer of the empire, &c. ; the second treasurer, chief of the war department ; the grand purveyor ; and the *nishandji effendi*, who affixes the cypher of the grand signor to public acts.

This new institution, which is called the *nizami djedid*, has infringed upon the authority of the prime minister, and assumes a dictatorial and restrictive voice on questions of public importance. Mr. T. is of opinion that no good has hitherto resulted from it, and he does not plead the cause of despotism when he gives it as his opinion, founded on events which he himself has witnessed, that more beneficial, or rather less injurious, consequences result from its being maintained in its integrity, than when it is impeded in its progress, and checked in its exercise by institutions so foreign to its nature, as the newly created commission of *nizami djedid* ; a commission which takes away the chief and only support of despotism, its promptitude and inflexibility of decision ; which enfeebles the energies of government ; creates an interest foreign to that of the monarch, and opens a wider field for corruption.

It will be recollected that discontent with the *nizami djedid*, was the cause, or pretence of the late revolution at Constantinople, which placed the reigning sultan on the throne of his uncle.

The forms, regulations, and delays of European, and particularly of English courts of law, have sometimes induced a momentary envy of the summary administration of Turkish justice. But reflection soon brings on the conviction, that the promptness or tediousness of legal proceedings, is in proportion to the degrees of liberty or slavery. The expence of legal proceedings must be reduced to something much less than our English gentlemen of the law would approve of, in a country where a brief is reduced to its literal signification, and is of necessity comprised, be the case ever so intricate, in about half a page, in order that room may be left on the other half for inserting the substance of the consultation on the subject, and the sentence of the judge. The time allowed for the decision of each cause, is limited in the extreme. A company of soldiers guards the hall of justice, who are also employed to bring accused persons into court, and to watch over the prisoners. These are called *muhzur* from their office, says Mr. Thornton, and the nature of it may be judged of from the form of a citation. "Go," says the *muhzur aga*, "and order such a person immediately to appear ; if he hesitate to obey the summons, cleave him through the head and the eyes, and produce him in that state."

Nothing can exceed the simplicity of a law suit. Each party represents his case, unassisted by counsellors, advocates, or pleaders of any kind, and supports his statement by the production of evidence. The deposition of two competent witnesses is admitted as complete legal proof, in all cases whatsoever, whether concerning property, reputation, or life.

Blackstone, with more wit perhaps than truth, remarks of Turkish tribunals, that one party is sentenced to receive the *basinado*, the other to pay a heavy fine, and the court is dismissed. Hear what Mr. Thornton asserts from the experience and observation of fourteen years.

‘The Turk has rarely to complain of injustice; and, generally speaking, the decision of the judges in causes wherein both parties are Mussulmans, is unbiassed. Public opinion, which is no where more free or more energetic than among the Turks, checks the voluntary commission of any injustice with respect to them. I have seen the *cazy-asker* in his own tribunal, abused by women, with a licence, which nothing could equal, but the patience and submission with which he bore it, while the inferior officers were endeavouring to pacify them, and gently get them out of the court.’

We do not know how to reconcile this praise with the open toleration of false witnesses, who by our author's own confession, constitute a profession which is openly avowed, and the individuals of which are personally known in every tribunal, unless we suppose, which seems improbable, that their evidence is only practised to the detriment of christian litigators. Under such disadvantages, indeed, do christians labour, whether subjects or foreigners, and in so unprotected a manner are they exposed to the consequences of the venal administration of the laws, the testimony of any Mussulman whatever outweighing the clearest evidence a christian can adduce, that they usually find it more eligible to submit to oppression, than to seek redress, which they can only expect to gain by exorbitant bribery.

‘In civil causes, the Europeans, in virtue of the capitulations, pay three per cent. on the amount of the sum which constitutes their claim: the subjects of the country pay ten per cent. But, as the gainer pays the costs of suit, in order that the judge may not lose his fees, the privilege granted to the European is in fact a disadvantage. The evil consequences of the gainer being burthened with the expences of a law-suit, besides the injustice of such a mode of satisfying the court, are evident. A Turk will institute a vexatious suit against a *rayah*, in which he risks nothing, and may eventually avail himself of all the uncertainty of the law: the *rayah* is placed in a dilemma, from which he cannot escape without in-

jury : he may be unsuccessful in his suit ; and the least disadvantage he can hope for, is the payment of the costs ; so that in most cases, he finds it expedient to compound the business. I knew a person, against whom an annual claim was made for a room in the upper part of a house, which he had built himself. He had bought off the first action ; and this concession was construed by the opposite party, into an acknowledgement of his right, and the rayah was subjected, in consequence of it, to the payment of a tribute till his death. This species of robbery, which constitutes the chief riches of the Turkish populace in the great cities, is distinguished by the name of *avania*.

It should be observed, that in defending the Turkish institutions against the calumnies with which they have been promiscuously loaded, Mr. Thornton wishes to be understood only of the conduct of government over natural subjects, or Turks. An ignorant people is justified by the prescriptions of an intolerant religion, in considering aliens as beings of a lower race, against whom injustice is not only lawful, but even praise-worthy in the sons of the faithful, and "it would be unjust," says Mr. T., "to characterize the Spartan government, only from its treatment of the Helots."

We now come to the military force, and the financial system and revenues of the Ottoman empire, which are described respectively in the 5th and 6th chapters, and these we shall pass over very slightly. Enthusiasm and the hope of plunder formerly collected and held together the vast armies with which the Ottoman sovereigns subdued so large a portion of the world. Those causes no longer exist. The militia, of which, with the exception of the Janissaries and a few other regular bodies of troops who receive pay, the Turkish armies consist, are now with difficulty assembled, and regardless as they are of discipline, and ignorant of the science of war, they oppose an ineffectual resistance to the troops of Europe. The finances, in the calculation of which violence and extortion always formed a principal part, are insufficient for the ordinary expences of government, from the loss of wealthy provinces, and the defection and rebellion of pachas. Destitute of pecuniary and military strength, deprived of every resource that gives energy and stability to power, the genius of the Ottoman empire seems to wait, in torpid lethargy, the accomplishment of its destinies.

The chapter on the religion, morals, habits, and customs of the Turks, and on their women, will be read with much interest, from the total dissimilitude between their manners, and those of the nations that constitute the christian commonwealth of Europe.

'Every traveller must have noticed, (though Dumont appears to be the first who has recorded the observation,) that the Turkish usages contrast in a singular manner with our own. This dissimilitude, which pervades the whole of their habits, is so general, even in things of apparent insignificance, as almost to indicate design rather than accident. The whole exterior of the oriental is different from ours. The European stands firm and erect, his head drawn back, his chest protruded, the point of the foot turned outwards, and the knees straight. The attitude of the Turk is less remote from nature, and in each of these respects approaches nearer to the models which the statuary appears to have copied. Their robes are large and loose, entirely concealing the contour of the human form, encumbering motion, and ill-adapted to manly exercise. Our close and short dresses, calculated for promptitude of action, appear in their eyes to be wanting both in dignity and modesty. They reverence the beard as the symbol of manhood and the token of independence, but they practice depilation of the body from motives of cleanliness. In performing their devotions, or entering a dwelling, they take off their shoes. In inviting a person to approach them, they use what with us is considered as a repulsive motion of the hand. In writing they trace the lines from right to left. The master of a house does the honours of his table by serving himself first from the dish: he drinks without noticing the company, and they wish him health when he has finished his draught. They lie down to sleep in their clothes. They affect a grave and phlegmatic exterior: their amusements are all of the tranquil kind: they confound with folly the noisy expression of gaiety: their utterance is slow and deliberate: they even feel satisfaction in silence: they attach the idea of majesty to slowness of motion: they pass in repose all the moments of their life which are not occupied in serious business; they retire early to rest; and they rise before the sun.'

'We court the attention of women by contrasting our appearance with theirs. The muscular strength of the man is not to be concealed under a load of effeminate drapery: the guardians and protectors of woman should make a proud display of their superior strength. We sacrifice to their taste or caprice the beard, the distinctive ornament of our sex, the pride and boast of perfect manhood; we assume a form less calculated to inspire respect and awe, but more compatible with female playfulness; and we endeavour, even in advanced age, to exhibit some faint resemblance of that happier and earlier period of life, which is peculiarly devoted to the service of the ladies, and blessed with their approbation. While in Turkey the naked front of age is imposed even upon the young men, with us the hyacinthine locks of youth conceal the ravages of time; and the venerable graces of old age yield to the vain attempt (absurd were it not ennobled by the motive) of still continuing to please. The sportiveness of youth is mimicked till it becomes ridiculous, because the temper of women is averse from gravity. It would be unnecessary to notice through all its effects the habitual intercourse of

men with women. Whatever distinguishes the European from the Asiatic may be traced to this source, even that cleanliness of anticipation which prevails in Europe, and to which is substituted in Asia a periodical lustration from accumulated confinement.'

The causes of these grand national distinctions, are investigated by the author, in a way that shews much reading and ingenuity.

On the subject of the plague, and the doctrine of predestination, which in Turkey is carried to so ridiculous an extent, we must quote a very singular circumstance, relative to our distinguished countryman, General Stuart, who is probably to this moment ignorant of the danger to which he was exposed.

'Major General Stuart had executed the orders of General Hutchinson, in expressing to the *capudan pasha*, more forcibly than by words, the resentment, which honourable men must have felt at so flagrant a violation of the most sacred obligations, as that of the murder of the *beys* of Egypt for whose safety the British honour had been pledged. After the termination of the war General Stuart was again sent by the British government on a mission to Egypt; and on passing through Constantinople he had an audience of the principal officers of state, and among others of the *capudan pasha*. Hussein had not forgotten the discipline which he underwent in Egypt, and in appointing a day for the reception of General Stuart at the arsenal, he meditated a singular scheme of vengeance. The plague raged with some violence, and the pasha ordered two persons dangerously ill to be brought to die in a small chamber, which was kept closely shut up till General Stuart should come. In this room the pasha received his visitors, with a confidence, as to himself, in over-ruling fatalism which it is difficult to account for. He was, however, disappointed in the event; for his preparations produced no farther mischief, than alarm to the Greek prince Callimachi, who being acquainted with the circumstance, reluctantly performed the office of interpreter. I learned the story on the following day from a lady who visited the prince's family, and had heard it from his own mouth.'

It would be an easy task to select much of entertainment from this part of the author's work, and from the succeeding chapter, on the subject of the Turkish females, were it not our wish to devote a separate article to an appendix which he has subjoined, on the principalities of Wallachia and Moldavia. We do not recollect any correct and authentic account of those provinces, to which the circumstances of the late war between France and Russia have imparted a considerable share of political consequence. That we may put in a claim to a few pages in our next Number for the discussion

of this subject, which is distinct from the general purport of Mr. Thornton's work, it will be necessary for us to waive all further discussion on the less important, but highly amusing portion of his performance which is at present before us, and which we quit with regret.

ART. XII.—*The Shepherd's Guide : being a practical Treatise on the Diseases of Sheep, their Causes, and the best Means of preventing them : with Observations on the most suitable Farm-Stocking for the various Climates of this Country.* By James Hogg, the Ettrick Shepherd, 8vo. pp. 338. Edinburgh. Constable. London. Murray. 1807.

THAT good sense and useful knowledge are confined to the superior orders of society is a prejudice which is commonly entertained by those whose lot has placed them in those fortunate circumstances ; a prejudice, which the overweening pride and insolent presumption of station is apt to cherish as useful and necessary to civil subordination. But it is a sentiment equally contrary to the principles of religion, the feelings of humanity and the dictates of experience. The germ of knowledge and of virtue (for justly considered they are but one) is equally implanted in every member of the human race. It requires only culture and the genial influence of favourable circumstances to make it spring up, flourish and fructify. And in some minds its vital principle is so strong that no soil however sterile, no skies however inclement, can wholly destroy its growth or impede its expansion. How vigorous would be its shoots, how rich its fruits under a more favourable aspect ! Eternal honour be to that virtuous legislator, whose design, equally wise and beneficent, would have shed the blessings of instruction on the hamlet of every peasant who bears the name of Briton !

The treatise we have before us is the production of a man little gifted with science, and who, it is probable, received in his early days no more than those simple rudiments of knowledge, to which we think every member of civilized society has an inherent claim. If the observations are not written in the style of an academician, we confess that we are the better pleased with them : we have at least the chance of receiving a faithful delineation from nature, instead of being fatigued by the dull repetition of a tale already twenty times told. The first sentence in the book gave us a favourable opinion of the judgment of the writer, he observes ;

That the diseases of sheep are by nature inconsiderably few, and

inference, if not a proof may be drawn from the great difference betwixt the diseases incident to children, and those incident to lambs. With regard to the former, they are so very numerous that one-fifth of mankind are computed to die in their infancy ; whereas, during the time that the lambs subsist partly on their mother's milk, they are subjected by nature to no disease whatever. This may seem a bold assertion, when it is so well known that many of them die during that period ; but I declare that during all my experience, I have seen very few lambs die of any disease, saving those that could be well accounted for, as originating in accident, or the severity of the season.

We feel little hesitation in assenting to this doctrine of our honest shepherd; and believe that had he attended to the management of infants with the same care as to the breeding of sheep, he would have arrived at nearly the same conclusions with regard to the human species likewise. He would have been led to doubt whether the frightful mortality, which stifles as it were in embryo, so great a proportion of the human race, is really owing to the inevitable ordinance of Providence, or to the preposterous management of man, and whether the diseases of infancy might not in great measure be traced to evident causes with as much certainty as those of lambs.

Of these tender beings we are informed, that the severity of the weather, deficiency of milk of the dam, what is termed *fiming*, that is the fundament being closed by filth about the tail and buttock, and the operation of castration, are the chief causes of premature death. This last operation sometimes occasions gangrenes and it is a curious fact, that when, from this cause putrefaction comes to a great height in a flock, both tup-lambs and females will die infected in the very same manner as those that were castrated.

The terms of art used by this honest and intelligent shepherd sound a little coarse to our ears. The braxy, the sturdy, the thwarterille, the breakshuach or cling, daising, smooring and awalding, are names which may grate, perhaps, the delicate organs of southern readers, and it is probable that the affections denoted by them may be known by other local appellations in the different districts of the united kingdoms. But those, who are sufficiently familiar with the habitudes of the sheep to be able to judge of their distempers from a description of symptoms will not have to encounter any difficulties on this account. For the history of their diseases, with the times and contingencies which seem to induce them, are very distinct and intelligible. Mr. Hogg too is sufficiently acquainted with the anatomy of his favourite animal to give a clear account of the appear,

ances observed on dissection. Nor are we even without some satisfaction on what must be esteemed the most obscure and difficult part of pathological investigations,—the ætiology. Though we doubt not that in the assignment of causes he is occasionally erroneous and still more frequently defective, yet all his conjectures and suggestions are worthy of attention, since he confines himself to evident and palpable causes, as the operation of food, heat and cold, moisture and dryness, and avoids involving himself in the labyrinth of subtle and useless speculations. Where he is wrong we cannot see that any mischief is likely to be the consequence of his errors. Where he is right, we are sure that his advice will be productive of much good.

We have been less satisfied perhaps with his account of the *Rot*, than with the other parts of his work, though he speaks of it with more than usual confidence, at the same time that he declines assuming to himself the merit of his theory.

‘I have stuck to a theory,’ he says, ‘laid down by a few of the most sensible men on the Duke of Buccleugh’s estates, who have had abundance of experience that way, and which seems to account at once for all the different opinions. Yea, I hope to make it appear, that all the various causes assigned for the rot, only serve more fully to prove this real and ultimate one. But not to keep the reader in suspense, I hold it as an incontrovertible fact, that a sudden fall in condition, is the sole cause of the rot.’

This is very roundly asserted, but we have sought in vain for the proof; some facts that he mentions seem contradictory to it; and upon the whole we think him more successful in overthrowing the theories of others, than in establishing his own. In describing the signs by which the farmer may judge that a sheep is unsound he is much more happy. They are, a degree of lethargy, and an indifference to food; the belly being shrunk, and clinged up for some time; in this case the appetite becomes voracious and the animal is not yet quite fallen a prey to the disorder. But if after this clungness (as he calls it,) the belly falls down, and the flanks fall in, the disease is then farther advanced; and though the animal may live a long time, it will never prove a good sheep. Leanness of the back is a very suspicious symptom where the rot prevails; but if a slight crackling be felt as if there were small dry bladders between the skin and the flesh, that sheep will invariably turn out rotten. Much also may be learnt from the eye; if it is yellowish, clear with water, and no red veins branching through it, the sheep is certainly unsound. How much may be learnt from the general aspect, is well described in the following passage:

'I was once conversing with Mr. Adam Bryden on this subject, and after having settled between us that the eye was the best mark, whereby to judge of a sheep when in hand, I asked him how a man might best judge of them by looking at them in the fields, where no opportunity offered of examining the eyes? He answered in his usual shrewd and comical style: "The late advocate Mackintosh's method of discerning a good man is the best in the world to distinguish a sound sheep: his maxim was: I never like a man if I don't like his face;"—so say I of a sheep: for if once you take a narrow view of them, the state of their body is so visibly portrayed in every feature, that you can be at no loss to distinguish them. Their eyes are large and heavy, with a great *bladd* of white above the star; the top of each *lug* descends to, at least, a level with the root thereof, and they have each such a grievous countenance, that no living creature's can equal it. In short, I cannot give you a better idea of it, than supposing a person has been weeping a long time, and is instantaneously roused into a rage.'

However Mr. Hogg may differ in his theory of this distemper from other observers, it is allowed that it much more commonly appears upon soft grassy lands, and that the draining of marshy and boggy grounds is the surest preservative. He is inclined to believe that, the rot which affects often so very suddenly the sheep on our English pastures, must be of a different species from the malady of slower growth, which cuts off the half-fed sheep of Scotland; though it is certainly curious that the appearances of dissection are in each case precisely the same. But on the whole we are much inclined to subscribe to the theory advanced lately by Dr. Harrison, that our English species at least is caused by feeding on pastures whose water has been allowed to stagnate; nor do we think that any of the facts adduced by Mr. Hogg are strong enough to overturn this opinion.

Examples are sufficiently striking that animals are not exempt from the ferocious passions which deform human society. It is not so obvious, but the observation is infinitely more pleasing, that they are indued in no mean degree with the kindly and benevolent affections. The habits of the harmless sheep afford a conspicuous proof that they are sensible to the delights of social intercourse, and alive to the endearments of friendship.

'Let the farmer,' says our author, 'take the ewes of each distinct hill, hop, or ridge, and, about the middle of July, select from each of these divisions of the best lambs, a number sufficient to replace the aged, infirm, and cild (barren) of that certain department. Let these be kept in a parcel by themselves, or with the cild sheep, until the milk is gone from the ewes, and then turn them

again at large to pasture, with the old sheep, each on his own hill all the rest of their lives; for no sooner are they set at liberty, than they draw to their respective places, and commonly again join their dam, and former acquaintances. Thus, in a few years, every little department of the farm becomes stocked with a distinct clan of friends, who will in no wise separate; and though they be ever so thoroughly mixed with other clans during the day, they will all sunder voluntarily, and draw to their own layers at even.

The following extract is still more interesting :

‘ It is very wonderful that though a number of individuals of a flock often go quite blind, for months together, very few of them will stray from their own walk. Nay, unless when they lose themselves during the first three days, they are as sure to be found at home as any of the parcel. This necessity teaches them a wonderful sagacity, in following the rest of the flock by the scent; and a friend generally attaches itself to the sufferer, waiting on it with the most tender assiduity, and by its bleating calls it back from danger, and from going astray.’

We may venture to recommend warmly this work to practical farmers, and all those who are interested in the welfare of the most useful and inoffensive of all animals. We would recommend it too to the attention of that powerful but misguided party (we lament to reckon such a man as Mr. Windham at the head of them,) who are hostile to all attempts to diffuse knowledge among the inferior orders of the people. Whatever may be the shepherds of poetic fiction, the shepherds of real life have ever been the grossest, rudest, and most barbarous of mankind.

‘ Non hi carmenta gregesque
Horridus observo,’

has ever been a just picture of their manners. It is a popular or we would rather say, a very vulgar question put in a triumphant tone, would reading and writing make the poor better plowmen? Perhaps not, but were it asked, would these acquisitions make them better shepherds, our answer is ready, and we will take the work before us for our voucher; yes it would, a thousand fold. Were it otherwise, it would very little affect the question, since the whole that could be inferred from it, is, that many of the common offices of life can be performed sufficiently well without much instruction. But instruction would effect what is of infinitely higher importance than making them better plowmen, or better shepherds; it would make them better servants, better sons, better husbands, better parents, better christians, and

better men. Experience has amply proved these truths, and we cannot but consider those who oppose the diffusion of letters among the mass of the people, as the abettors and supporters of the most grievous oppression under which humanity can groan. Happily the times are such that all their struggles must be eventually unavailing.

ART. XIII.—*Thoughts on the Effects of the British Government on the State of India: accompanied with Hints concerning the Means of conveying civil and religious Instruction to the Natives of that Country. By the Reverend William Tennant, L.L.D.* 8vo. 7s. boards. Longman. 1807.

THE present state of India exhibits a curious phenomenon in the history of politics. Though the British territory in that part of the world, extends on both sides of the Ganges, from Agra and Delhi, the ancient capitals of the Mogul empire, to the bay of Bengal, through a range of country of more than 1000 miles, yet the sovereignty is vested in a commercial company, who possess a dominion more than three times as large as that of the parent state. Exclusive of extra country vessels, and armed cruisers, they have upwards of 100 ships, large enough to take a station in the line, and give employment to above 10,000 seamen. Nor are their civil and military establishments on a less imperial scale. Their territorial revenues amount to 17 millions sterling. Is such a company an overgrown fungus? an unnatural excrescence from the body of the parent state? or is it, as some persons think, only a great but salutary addition to the health and vitality of the state? If we were to liken the state to an individual, we should say that, that state never can be in health, whose extremities are swelled to a size bigger than all the rest of the carcase; or, if we were to consider our Indian possessions, as a wen or protuberance, we should say that, it never can be good for an individual to have a wen depending from his nose which is bigger than his head. But still we must acknowledge that no wen or fungus excrescence, of long growth, and which partakes of the general circulation can be suddenly cut off without endangering the life of the patient; and we are well convinced that this wen or fungus of Indian dominion could not at present be amputated by the sword either of Russia or of France without endangering the safety of the state. The very life's blood of Britain would stream from the wound; and though we will not affirm that our country might not recover from the blow and be more strong and healthy than before,

yet it would be productive of so much intermediate misery and distress, that few could willingly incur the present and certain evil, for the sake of the future and contingent good. As we suppose that it is the wish and the intention both of the country and the government to preserve as long as possible our present sovereignty unimpaired, in India we shall, without discussing either the abstract right or the real policy of the measure, confine ourselves to the consideration of those means which are likely to render the possession most profitable both to the natives and to ourselves.

Questions of morality and policy are usually considered apart, but we are wont to view them in intimate conjunction, and never to consider that as politically right which is morally wrong. Hence we must begin with premising that, as long as we retain the sovereignty of Hindostan, the moral and physical good of the natives ought to be regarded as an object of primary obligation. Nor do we think that we can long be prosperous, or that our dominion can long be secure in that distant region, except so far as we make this the rule of our policy and the maxim of our government. The more we make it our study to conciliate the natives by a mild and equitable government, by ameliorating their condition and promoting their improvement, the more shall we consolidate the stability of our empire, till we render it almost impossible for the insidious machinations of our enemies, to excite any dangerous confederacy of the native powers against us; or to dispossess us of our rich acquisition. But, as long as the interests of the governors and of the governed in India, are severed from each other, so long will our dominion be insecure; so long will there be a disposition in the natives to throw off the yoke and to join their arms with those of every invader. France will not cease to speculate on the means of our destruction in the east, till we have erected the sceptre of our power in the hearts of the natives, and interested the affections of the people in the continuance of our sway.

We believe that, even at present, the contrast which is remarked between the effects of the British government, and that of the native princes on the industry and happiness of the inhabitants must be favourable to the continuance of our sway. For the government of the native princes appears to be an unceasing system of spoliation and injustice, by which the people are impoverished, industry discouraged and every species of property rendered insecure. Their revenue is usually collected by the sword; and the invasion of a foreign foe hardly occasions more bloodshed and distress. Whole villages are thus depopulated and destroyed.

A sum is demanded greater than the inhabitants can pay. They betake themselves to a mud fort, where they endeavour to secure their property against the exactions of the government. They are, perhaps at last obliged to surrender at discretion; and the loss of all which they possess frequently expiates the crime of their rebellion. But under the British sovereignty there is a more equitable collection of imposts and though Mr. Burke drew such exaggerated descriptions of the rapacity, cruelty and extortion of the English government in that part of the world, we believe that those descriptions contained only a very small mixture of accuracy and truth. When Mr. Burke had any point to carry, he seems never to have scrupled any violation of veracity that could assist in the attainment of his ends; and as far as we consider truth as one of the constituents of eloquence, there never was a man who had less claim to the possession than Mr. Burke. Where the copious current of his imagination was tempest by the force of his passions, every thing was presented to his mind through a false medium; the most tremendous combinations of falsehood were produced, and those minutiae of error or offence which would hardly have been discerned in a calmer state of mind, were magnified into enormities of gigantic size. There was as little accuracy in his statements, when he attacked the government of Mr. Hastings, as when he inveighed, like a maniac, against the primary revolutionists of France. But his representations of the cruelty and injustice of the government of the company in India, though almost totally destitute of truth had no small influence in exciting the most unfounded prejudices against that government both at home and abroad. But 'these unfavourable impressions,' says Mr. Tennant, the author of the present excellent work, 'are speedily wearing away; and a steady perseverance in a mild and conciliating system of government is the best means of entirely effacing them.'

Even during the most vigorous and best administered governments of the native princes, as that of Aurungzebe, India does not seem to have enjoyed an internal police half so well fitted to secure the peace of the country and the lives and properties of the inhabitants as that which is at present seen in those provinces which are subject to the British. When Sir Thomas Roe in one of the most prosperous periods of the Mogul empire, travelled from Agra to Surat, he observed in the several provinces through which he passed a greater number of rebels than of subjects; and he saw the heads of several hundreds of robbers scattered on the road. In the stormy interval, which succeeded the reign of Aurungzebe, thirteen emperors were either deposed or massa-

cred in as many years. About this time, the Mahratta power arose which stretched its dominion through the whole length of the peninsula of India, from the bay of Bengal, to the banks of the Indus, comprising a population of forty millions, and a revenue of more than seventeen millions sterling. In this power the British government has had to encounter the most determined hostility and the most obstinate resistance; and we seem indebted to the prompt and vigorous measures of Marquis Wellesley for the dissolution of the most powerful confederacy, which ever threatened the British interests in India. The resistance which our troops experienced at the fortress of Bhurtpore, where they were unsuccessful in five different assaults, was the most severe and determined which they had ever known. And after the loss of three thousand of our bravest troops, the place could not be forced to an unconditional surrender.

In any attempt which we may make to civilize the natives of Hindostan, we ought never to lose sight of one important truth, that the Hindoos are naturally averse to change. And this aversion, as is the case among the vulgar mass of all nations and all religions, more forcibly attaches itself to changes in certain outward ceremonials and spectacular minutiae, than to the reception of more important truths. It has been commonly remarked that the mass of mankind are studious of innovation; but we believe that the converse of the remark is more true; and that the common people of all countries are averse to change. This appears in their fond retention of customs, the original necessity of which has long ceased; in their attachment to old errors and the associated obstinacy, in rejecting novel institutions. Such appears to be in a more peculiar manner, the characteristic of the Hindoos, and it was our criminal inattention to this important point that produced the late massacre at Vellore. This massacre arose from an order to shave, and change the uniform of, the native troops. To those who first suggested this plan, nothing might appear so easy to be carried into execution; but it was not considered that the chain of habits which was appended to the beards, and to the dress of the seapoys, was hardly less strong than the love of life.

There is another apparently frivolous custom to which the Hindoos are attached, and of which we should at first suppose that the abolition might be procured with very little management; but the commanding officer of our troops in 1798, who made the attempt, soon found it necessary to recall the orders which he had issued. During the time of dinner the seapoys are wont to throw off the greater part of their clothes till the conclusion of their meal. This they persist

in doing, even when on actual service and in the presence of an enemy; and no means have yet been found to make them relinquish a practice to which they have so long been used. In any attempts, therefore, which we may make to introduce a higher degree of civilization among the natives of Hindostan we must beware of not rendering the attempt abortive by any rude and sudden shock on their inveterate prepossessions. The danger of attempting any violent innovations, which by conflicting with their stubborn prejudices, will provoke their inveterate hostility, will appear the greater, when we consider that, the natives are, in the proportion of a thousand to one more numerous than the Europeans. Let us not, by wantonly shocking their sympathies and inflaming their passions, render them conscious of our feeble usurpation and of their own tremendous superiority.

That, which exclusive of other prejudices appears to oppose the strongest obstacle to the progress of civilization, and to the wider diffusion of European sentiments and habits among the Hindoos appears to be the division of the people into casts. These casts constitute a wall of separation between them and Europeans, stronger than that which of old was placed between the Gentile and the Jew. Conquest, which seems to be able to change every thing, has found it impossible to introduce any change here. One dynasty has succeeded to another; but the casts remain. The whole country has at different periods, been agitated with revolutions and covered with blood; but neither the silent changes of time, nor the rapid conquests of the sword have hitherto been able to make the Hindoo desert the institutions of his cast. These institutions extinguish every particle of emulation and preclude the possibilities of improvement. Whatever genius any individual may possess, he has no means of exerting it if it assume a direction different from the beaten track of his forefathers. This is that fabric of superstition which the genius of Britain will find it most difficult to subvert, but of which both reason and humanity must anxiously desire the fall. It appears to us that it is to the gradual diffusion of unvitiated christianity alone to which we can look with confidence for this salutary change. But then, if we dispatch on this important errand, only a few fanatic and hot-headed missionaries, whose heads teem with nothing but '*original sin*,' '*predestination*,' '*Trinity*,' '*atonement*,' and a babylonish jargon of theological contradictions, we shall rather increase than aggravate the evil. For, such persons will only bewilder the minds of those, whom they pretend to convert with a sort of technical phraseology, a *religious*

slang, which they will not understand; and from which no benefit ever yet accrued. The christianity, into the knowledge of which the natives of Hindostan should be introduced, instead of being made up of vain ceremonials or uncertain doctrines, should be confined solely to those essential points which we have lately so often had occasion to explain. These essentials would teach them to relinquish the ceremonial distinctions of casts for the more real distinctions of moral obligation; and to consider mankind as divided only into two classes, or casts,—*those who do good, and those who do evil.*—But we are far from thinking that the natives of India are yet fit for the reception of these important truths, Some culture of the mind and some further acquaintance with the arts and the comforts of civilized life will be requisite, before the attempt is likely to be made with any prospect of success. We may readily compose a long list of *nominal* converts; but of what use is a nominal conversion? And yet such are the converts and such the conversions which modern missionaries have been so successful in producing. But that of which they have made their boast, has been nothing but an empty name. It is '*vox et preterea nihil*;' but this *nihil* has not been purchased at no expence; for many a popular preacher has moved his silken tongue and waved his white hand to force contributions for the missionaries, from the orthodox, and smiles of approbation, if not more solid benefactions, from the sympathising fair. But all the sums which have been expended in fitting out a cargo of Calvinist preachers had better have been employed in dispatching so many taylor, shoemakers, carpenters, masons and other mechanics, with a proper mixture of Lancaster schoolmasters to the shores of India and the South Sea isles.

ART. XIV.—*Elements of Agriculture; being an Essay towards establishing the Cultivation of the Soil and promoting Vegetation on steady Principles.* By John Naismith, Author of *Thoughts on various Objects of Industry pursued in Scotland; a Tour through the Sheep Districts; and of the general View of the Agriculture of Clydesdale.* 8vo. Baldwin. 10s. 6d. 1807.

THE practical farmer will be apt to believe that a very large portion of this volume is but remotely connected with the business of agriculture. It is divided into two parts: the first treats of the frontier sciences, which Mr. Naismith believes to be necessary to the study of agriculture on scientific principles; the second comprehends the

real business of the country ; ploughing, sowing, draining, manuring, and the other operations necessary to the successful cultivation of the soil.

The first portion of Mr. Naismith's work is partly a treatise on chemistry, a science which we certainly think essential to those who wish to study philosophically the theory of vegetation. But such persons we should certainly advise to have recourse to some of the many excellent works exclusively devoted to that useful science. At the same time we must do Mr. Naismith the justice to say, that he has not been a servile copyist ; that he has often controverted the opinions of preceding writers, but without acrimony or petulance ; and has supported his own by solid arguments, and often by ingenious experiments. As he has formed his collection with a particular view to illustrate the processes of vegetation, numerous observations will be found on this subject, which are necessarily excluded from most elementary treatises. We shall briefly notice a few of his remarks.

Carbonate of lime has been said to promote putrefaction. Mr. N. thinks this an error. He has found that straw which was surrounded with garden mould and duly watered, rots much more quickly, than when surrounded with lime which had become fully carbonated, and treated in a similar manner.

Bergman, lord Dundonald and Dr. Home have thought that magnesia in soils has a fertilizing effect. But Mr. Tennant having found a proportion of magnesia in certain lime stones which diminished, instead of increasing, the fertility of the soil, concluded that this was the injurious principle. Our author thinks this conclusion erroneous ; and from some experiments of his own, (which however were upon too small a scale to be deemed absolutely decisive) is inclined to support the former opinions and to believe that the presence of magnesia in the soil should rather be solicited than avoided.

Bergman, again, thought that as clay retains a larger proportion of water than the other earths, it was best adapted to the nourishment of plants in a dry season. But Mr. Naismith well remarks that clay retains water where it abounds as a cap does ; whereas to support vegetables, the water should be in a state of minute division. Sand mixed with clayey lands extremely promotes fertility. This may be easily proved by observing the luxuriance of vegetation on those spots where sand heaps have been laid.

In spring the ground must be pretty dry before seeds can be sown to advantage. 'Of course,' adds Mr. N. 'all the

rain which falls for nine months goes for nothing.' Certainly as far as affording a direct supply of nutriment to the growing vegetable. But we suspect that the rain which has filtered through and evaporated from the soil has deposited upon it a fertilizing substance. The common process of filtering water for domestic purposes shows that the water parts with some of the substances which it holds in solution: filtering in this case seems to answer exactly the same purpose as boiling; and it must not therefore be considered as a mechanical process merely. Upon this principle we can readily understand the advantages of fallowing. We think the explanation we have given much more probable, than an old hypothesis of the benefit being derived from the nitrous gas of the atmosphere, which Mr. Naismith is inclined to adopt (p. 279.)

Iron is found in two states of oxidation, the black and the red; of which the second contains much the largest proportion of oxygen. The orange oxid has been proved by Proust to be a combination of the red oxid with carbonic acid. This combination is highly hostile to vegetation.

'Many years ago,' says Mr. N. I wanted to make some little experiment, and not having an empty earthen pot at hand, I thoughtlessly put soil into an old tin plate pan from which the tinning was much worn off. The plants continued healthy for some time, but at length appeared sickly, and fading. Not apprehending the cause of this premature decay, I turned out the contents and found them every where pervaded by the orange oxid of iron, which had spread over every fibre of the roots, and had accumulated in little knots at the extremities so that the plants had died for want of nourishment. I have also known pretty large fruit trees, which had for many years been healthy, die suddenly, when their roots penetrated a bed of subsoil much impregnated with this soil. The roots of those trees had a similar appearance to the roots now described.'

Mr. N. has found that burning the soil in which this oxide abounds, is the best remedy for this evil.

Many proposals have been made to improve the soil by impregnating it with foreign substances; and authors of good repute have related the good effects of some of these applications. But Mr. Naismith has opposite results from his experiments: salts, acids, alkalis, oils, even solutions of sugar and gum (which would hardly have been suspected) have proved injurious and seem to poison the vegetable: Carbonic acid alone and solutions of soap have a favourable effect, and perhaps in the latter case the oil does no more than prevent the alkali from being hurtful. Even lime whether it be applied in solution or mixed with the soil is

unfavourable to the growth of plants. Its uses then in meliorating the soil must depend upon some other principle, nor have we met with any explication of it, which is quite satisfactory.

Under the head of the mineral kingdom, Mr. N. has given an account of the different ingredients of soils. He observes, we think very justly, that an accurate chemical analysis of soil is not necessary. The husbandman has seldom his choice of the soil; and what is necessary to be known is not of difficult acquisition. He has also entered very fully into the generation of heat, and the account he has given of it is both accurate and interesting.

The article of the aerial kingdom is appropriated principally to meteorological observations. If they are mostly conjectural, it is no more than can be expected in a branch of philosophy, of which the bases are unsettled.

But the greatest portion of the first part of the work is assigned to the consideration of the vegetable kingdom. The whole design is set forth in the following sketch:

- 'First, we shall trace vegetables from their origin to maturity.
- 'Secondly, take a view of the structure of plants.
- 'Thirdly, make some remarks on the habits of those plants, which come under the cognizance of the husbandman in this country.
- 'Fourthly, examine the ingredients of which plants are composed.
- 'Fifthly, the principles from whence plants derive their food.
- 'Sixthly, take a view of the changes which succeed when vegetable life ceases.'

The two first of these sections therefore contain an interesting view of the vegetable œconomy, in which the author has made use of the most respectable authorities, and collected the greater part of what is known on this pleasing but obscure and intricate subject. But some facts seem to have escaped him, which has rather surprised us, when we consider the activity of Mr. N.'s curiosity, and his fondness for experimental investigation. Among other defects we observe that he has not noticed the experiments of his countryman Dr. Hope, nor the more recent experiments of Mr. Knight on the motion of the sap. The third section has a scheme of the Linnæan system, and a catalogue of plants, with which it most concerns the husbandman to be acquainted, arranged according to that system. On the subject of the food of plants he rejects the doctrine that they extract earth directly from the soil in which they grow: but agrees with those philosophers who suppose that they extract carbon by the decomposition of carbonic acid. But it cannot be doubted, that the far greater part of the food

of vegetables is derived from matter which has been already organized and formed of part of animal or vegetable substances. There is also some peculiar stage of decomposition which is the most favourable to the growth and nourishment of new vegetables; and at which therefore these matters are best adapted to serve the purposes of manures. Hassenfratz has denominated this condition the *solution of carbon*. In this he has been followed by Mr. (now Dr.) Kirwan, and Mr. N. has very philosophically entitled one of the chapters in the practical part of his volume, *the preparation of soluble carbon for the nourishment of vegetables*, which in the plain and homely language of common life, would be termed, making manure. But we must say that we think this language very absurd; for solutions of gum, sugar, starch or any other animal or vegetable substance may be called solution of carbon with equal propriety. It is true that the water from dunghills and other putrefying compounds is black; but this, if it prove any thing at all, would show that the carbon is in a state approaching to precipitation. At all times we are sorry to see men of real science content themselves with words, instead of things. Till the art of dissolving carbon, as it is presented to us, is discovered, and the product shown experimentally to promote vegetation, we must regard this bit of theory as purely hypothetical.

In the section which considers the death of vegetables we find some remarks on the blight or mildew, and on the smut. Those on the blight are unimportant. But Mr. Naismith thinks some of the methods used to prevent the smut efficacious. Saline liquors are not merely useless, but, if applied too profusely, they entirely destroy the power of germination. He recommends plentiful affusion of water, to wash away all the sooty matter, and to separate all the light grains to which it is most apt to adhere; and encrusting afterwards the seed completely with lime in fine powder.

Having laid down the theory of vegetation, as far as the light of science has been able to penetrate the obscurity of so mysterious a subject, the author proceeds to the practical part of his treatise. Two steps, preparatory to immediate culture, occupy the two first chapters of the second part of the work: these are, Of enclosing and screening fields, and Of draining. The labours immediately requisite to cultivation occupy three other chapters, of which the titles are, Of the preparation of the soil, Of preparing soluble carbon, Of the aid which may be obtained from other bodies for promoting fertility.

On each of these heads the farmer will meet with directions, the result of a long and attentive experience, guided

by a mind stored with useful knowledge, and possessing the happy art of applying it to its most proper object. Some of the principles are new, and the result of the author's proper experience: nor are any of them advanced upon trust, and without their propriety being submitted to the scrutiny of a rigid judgment. But we feel ourselves under the necessity of referring our agricultural readers to the work itself for particular information on the subjects discussed in this part.

We wish that Mr. Naismith had not so much interwoven his theoretical opinions and disquisitions with his practical advice and his experimental conclusions. The philosophy of vegetable life is strictly speaking a branch of physiology, and to be regarded as being at present in its infancy. As medicine has made great advances whilst physiology both was and is in a state of great imperfection, so agriculture may be advanced, may perhaps even be carried to the highest pitch of improvement by persons wholly ignorant of the philosophy of vegetation. Vegetables may certainly be resolved by the art of chemistry into their constituent principles; it may be true that carbon, oxygen, hydrogen, azote are the bodies which nature makes use of, and moulds into such an infinite variety of forms. But till art can imitate in some degree the secret chemistry of nature, the impartial inquirer, unbiassed by theory, will pause before he gives his full assent to the correctness of the analysis. But granting their truth, what direct influence can they have upon the conduct of the practical agriculturist? We have little hesitation in saying, none at all. As the profound Stahl (himself the greatest chemist of his day) aids of chemistry when applied to medicine, we say with regard to agriculture, *in agriculturâ chymicâ usus aut nullus aut fere nullus*. This is no reproach to the sciences themselves, but merely to their misapplication; and we fear that by the close intermixture of philosophical speculations with practical precepts, Mr. Naismith will very much circumscribe the number of his readers, and in consequence diminish in a degree the utility of his work. Of the work itself we feel no hesitation in saying that every page evinces a sound judgment, extensive information, and a mind actively alive to the wonders of the creation, and zealous to promote the most solid interests of human society.

MONTHLY CATALOGUE.

RELIGION.

ART. 15.—*An Examination of the Passages contained in the Gospels, and other Books of the New Testament, respecting the Person of Jesus; with Observations arising from them.* By J. Smith, Gent. Johnson. 1807.

WE usually take up with pleasure a religious book, written by a layman, as we expect to find it free from professional prepossession; and, when it is on a controversial subject, not tinctured with that *odium theologicum* which seldom fails to actuate the bosom of a polemical divine. The present performance of Mr. Smith does credit to his good sense and his moderation. We agree with Mr. Smith that all the doctrine which Christ taught as necessary either to be believed or practised is contained in the four gospels; which are plain books, and composed principally of historical narration and authoritative precept. In these books we see what Jesus himself taught respecting his own person and mission; and if his disciples or his successors either through ignorance or mistake delivered any doctrine which is diametrically opposite to the words of Christ himself, it is not to be believed. We are of opinion that the epistles, when critically explained, teach nothing respecting the person and character of Jesus different from what is inculcated in the gospels; but from the more obscure and figurative style in which they are written, from the multiplicity of remote allusions which they contain, and forgotten circumstances to which they refer, the epistles are less easy to be understood, and more likely to mislead those who can read no language but their own. Hence we find that most of the strange, absurd, and senseless doctrines which have been grafted on the Christian have been principally supported by texts taken from the epistles, which have either been wilfully perverted or grossly misunderstood. All the christianity which is necessary for salvation, is contained in the four gospels; and the peace of the church would have been much less disturbed if the epistles of St. Paul, which St. Peter himself confesses that he found it difficult to understand, had perished with the churches to which they were first addressed, and for whose direction in many points of temporary expediency or fugitive interest, they were particularly composed. The epistle which refers most to matters of universal obligation is the first of John; and the principal drift of that epistle was, not to teach ambiguous doctrines, but to enforce CHRIST'S GREAT PRECEPT OF LOVING ONE ANOTHER. Let Trinitarians, Arians, and Socinians learn that their respective dogmas are of little moment compared with the importance of mutual charity and forbearance.

ART. 16.—*A Manual of Piety, adapted to the Wants, and calculated for the Improvement of all Sects of Christians; extracted from the 'Holy Living and Dying,' of Jeremy Taylor, Chaplain in Ordinary to King Charles I. and afterwards Bishop of Down and Connor, with a Preface, Life of the Author, and Additions, by Robert Fellowes, A. M. Oxon. Small 8vo. 7s. Mawman. 1807.*

MOST religious books have in one respect a close resemblance to political publications;—the latter are written to serve the purposes of a party, and the former to promote the interests of a sect. Such is not the case with the present performance; no sect will see its favourite dogmas either defended or attacked; but all will find their attention directed to those great essentials of the Christian doctrine in which they all agree. Such a Manual of Piety has long been a desideratum; which the present volume is intended to supply. The prayers are composed according to that incomparable model which Christ delivered to his disciples; and which no sect, whatever may be its peculiar tenets, can feel any repugnance to repeat. Were a public liturgy formed on this plan, different sects might meet in the same sanctuary of love, and worship God in spirit and in truth. 'The English language,' says the editor in his preface, 'contains many manuals of piety; but perhaps not one which is preferable to the present; which is so comprehensive in its plan, or so rational in its execution, breathing so much charity, and so well adapted to the moral necessities of every individual in the Christian world.'

Prayers have long been reckoned the most difficult compositions. They should be a solemn appeal of the heart to God, and a plain but affecting display of the moral sensibilities of the individual. They accordingly require great devoutness of feeling to be mingled with great perspicuity of expression. No ornament should be admitted which does not arise out of the subject; and the piece should be characterised rather by the artless glow of the heart than the studied decorations of the tongue. This praise is justly due to some of the prayers of Bishop Taylor, which are found in the present useful manual. Whether the devotional pieces which have been added by the editor have equal merit, we shall leave it to the taste of the reader to decide. We cannot afford room for more than a single specimen.

'Prayer for conformity to the likeness of Christ.

'O eternal God, who, in thy love, didst appoint Jesus Christ to teach us thy will and to point out to us the way to immortality; let me ever be grateful for the unspeakable gift of his gospel, and the cheering light of his example. Let me make his precepts the rule of my actions; his conduct the pattern of my life; his resurrection from the dead, and his ascension into heaven, my stay in temptation, and my comfort in woe. Let me endeavour to conform my disposition to the pattern of his; let me practise his

meekness, his humility, his benevolence ; let me be patient of affronts, unwilling to offend, and never distrustful of thy goodness and protection in the hardest trials. When I am poor, let me not forget that he was destitute of wealth ; when I am unjustly reviled, let me remember that there was no cruel nor malicious slander which was not vented against him ; that he experienced every species of barbarity, insult, and oppression. When I am persecuted for the sake of righteousness, let me be consoled and animated by the reflection that he voluntarily exposed himself to the most ignominious and torturing death, in order to vindicate the truth ; and to teach us that every worldly interest, every personal satisfaction, ought to be sacrificed in obedience to thy will, and for the moral benefit of man. O loving Father ! do thou infuse into my soul a portion of that spirit of holiness which was in Jesus ; let me have his strength in temptations, his confidence in doubt, his solace in sorrow, his patience in suffering, his integrity in life, and his resignation in death.— *Amen.*’

ART. 17.—*The Claims of the Establishment, a Sermon, preached August 30, 1807, at Croydon in Surry, by John Ireland, D. D. Prebendary of Westminster and Vicar of Croydon.* 8vo. 1s. Hatchard. 1807.

DR. Ireland seems to think that the sovereign has a right to exact an unlimited obedience from the subject, and that this obedience extends, not only to the body, but to the mind, the conscience and the heart. Now it appears to us that civil obedience, as far as it can be legitimately demanded by the sovereign, refers to the actions and not to the opinions of men. A sovereign may prescribe what men shall do and how they shall act, but no sovereign can, without exceeding the limits of his authority, prescribe either how people shall think or what they shall think, whether in religion or philosophy. If a sovereign usurp the right of dictating to the subject what religious opinions he shall embrace or what he shall decline, and if he enforce obedience to this unjust demand by civil pains and penalties, by political emoluments or disabilities, he might with equal morality and justice dictate what opinions in medicine, in mathematics, in any branch of the belles lettres or philosophy, the subject shall embrace, and enforce obedience in these particulars by the enjoyment of, or the exclusion from, civil places of trust, emolument and power. But the operations of mind, whether they refer to physics or metaphysics, to morals or religion are not subject to the cognizance of any sovereign on earth. A sovereign may take cognizance of overt acts of right or wrong, whatever may be the religious opinions of the parties : but for any human power, in whomsoever vested, or by whomsoever exercised, to expose any particular part of the community to political disabilities and disadvantages merely on account of their religious creed or their speculative tenets, is to be guilty of high treason against God ; for to God alone it belongs to sit in judgment on the tenets of the mind and the thoughts of the heart. It does not belong

to any human tribunal to decide whether the religious notions of any sect are true or false, are displeasing or acceptable to the Deity; for no such tribunal can read the mind of God. A private individual is, to the full, as capable of doing this as any king in Christendom. To declare a man disqualified for being a justice of peace or a member of parliament, a captain of a man of war, or a colonel of a regiment, because he worships God according to one form in preference to another, is as impolitic and absurd as it would be to enact that no man should be either barber, tailor or shoemaker who disbelieved in the existence of the antipodes.

ART. 18.—*A Sermon on the Translation of the Scriptures into the Oriental Languages, preached before the University of Cambridge, May 10, 1807. By the Rev. Francis Wrangham, M.A.F.R.S. of Trinity College, Cambridge. 4to. 3s. 6d. Mawman. 1807.*

THE Rev. C. Buchanan, vice provost of the College of Fort William in Bengal, has transmitted to Europe proposals for translating the scriptures into the oriental languages; and in furtherance of this noble and pious design has given a handsome premium to each of the preachers of two sermons delivered before the university of Cambridge on the subject of this proposal. Mr. Wrangham was appointed to this office, and delivered the discourse which is now before us.

Having adverted to the attempts of papal tyranny, equally barbarous and futile, to repress the dissemination of religious truth, by withholding from the people access to the sacred volumes which contain the foundations of their faith, the preacher proceeds to his main topic, and in the present discourse confines himself very judiciously to preliminary matter, which demands the most mature deliberation previous to so arduous an undertaking.

‘With what languages,’ says the preacher, ‘from moral and political considerations, shall the undertaking begin? In those, which we may prefer, shall we publish the scriptures collectively, or in successive portions; and, in the latter case, what shall be the succession adopted? From what text, and by what persons, shall the translation be made?’

On each of those topics his observations are judicious, and display no small depth of reflection, and a mind amply stored with classical, with biblical, and with oriental literature. We wish we could conscientiously bestow the same commendation on the style of this sermon; but though there are many passages which are unexceptionable, and some which are eloquent, justice forces us to pronounce, that surveying it as a whole the style is not such as to evince a correct judgment nor a refined taste.

At page 4, speaking of the fury of the papists, he says, ‘they deemed it requisite to wage a fiercer war than that of words: and their new and more formidable *syllogisms* were *bundles* of faggots.’ This is a direct *pun* upon the word *syllogism*. A little further on we read, ‘Nay, not content with murdering those, through whose pure medium *the true light* was actually about to light every man

that cometh into the world, they consigned the bible itself to the flames; with malice as rancorous as that which fifteen centuries before had crucified its author, and happily for us, with malice as short-sighted: for after a brief interval it *rose again*, and was *seen of many*, and made their *hearts burn within them*.' It is not unbecoming our pages to assert this to be a most *frigid* conceit, very ill seeming the place from which it issued. Who can restrain a smile when he finds the mild and pacific Hindoos depicted (p. 15.) as 'combining in themselves the watery unsteadiness of Reuben with the asinine indifference of Issachar?' The future translator is exhorted to consult his author's manner, to copy his air and gesture, and to preserve the 'very fashion, simple or splendid, of his garb, with the exception only of such parts of it, as are stamped with idiotism or with *peregrinity*.' But a respectful regard for the talents of Mr. Wrangham and for the patience of the reader prevents us from exhibiting the many other specimens which this sermon will furnish, of discordant metaphors, quaint and misplaced allusions, turgid phraseology, affected and pedantic language.

We must protest too most seriously against the practice of introducing into sermons the names of modern and even of living characters, which Mr. Wrangham has done most lavishly. The gravity of pulpit eloquence in modern times has confined itself to general topics, and taken its illustrations from examples drawn immediately from the sacred writers: and we should deeply lament to see the limits imposed by this laudable reserve habitually transgressed. If it be allowed to Mr. Wrangham to compliment Lord Stanhope, (see page 18) a second will claim an equal right to panegyricize Mr. Perceval or Mr. Wilberforce, and a third perhaps to revile Lord Grenville or Lord Howick, and all the nauseousness of adulation and the malignity of calumny upon topics and characters which interest for the moment will be transferred from the coffeehouse to the temple. One strange object of Mr. W.'s encomiums has excited in our mind no small degree of surprize. 'I need only, in addition, mention the names of the illustrious foreigners, Wetstein, and De Rossi, and Michaelis, and Griesbach, and the valuable compilation of our own *Burder* on oriental customs.' We think that the illustrious foreigners would set little value on the praise which puts on the same level works distinguished for extent of erudition and profoundness of research with the flimsy collection of this sanctimonious methodist.

ART. 19.—*The Universal Church: An Essay on Nature, as the universal Basis of Truth, Perfection and Salvation, and their Universality; and on Power, Wisdom and Goodness, as the unbounded Attributes of the first Cause.* 8vo. Badcock. 1807.

THIS author says, p. 38; 'When the human mind more immediately contemplates its own existence: when finding it depend on an innate power, the abstracted source and termination of which are equally unknown, and the knowledge, abstractedly unattainable: having recourse to the physical system, from its general tenure in-

fers, that the human vitals are unannihilatable. When the mind, thus extended to universal nature, from the contemplation of its general laws, its particular powers, and its duties, naturally extends its ideas to the hyperphysical system; imbibes its religion; and rises, gradually, to the attributes of its God! For here reason may distinguish a *primitive* and general principle, operating in two derivative and particular ones; which, though united in some degree, yet expanding through corresponding nature, in various shades, determines by predominancy the cast of every genus and species of beings, and may recognise as primordial.'

If this be part of the doctrine on which the author of this extraordinary pamphlet would found what he calls his '*Universal Church*,' and with which he would constitute '*the universal basis of truth, perfection and salvation*,' it is to our weak intellects full as incomprehensible as any mystery which is at present attached to any church in Christendom.

POLITICS.

ART. 20.- *Politics of the Georgium Sidus; or Advice how to become great Senators and Statesmen, interspersed with characteristic Sketches and Hints on various Subjects in modern Politics. By a late Member of Parliament. 12mo. 5s. 6d. Oddy. 1807.*

THE figure called irony, when properly employed, may be highly useful in invigorating admonition and sharpening reproof; in promoting the interests of morality and serving the cause of truth. Indeed words have seldom the power of so immediately acting on the conviction or the feelings, as when the skill of a master gives them an ironical application. The present is an ironical performance; but the satire, which it is intended to convey, loses half its force by the glaring falsehood, and palpable malignity of the insinuations. When we call a man a *very honest fellow* who is notoriously a cheat, the irony is immediately felt; and the justness of the *inuen-do* is acknowledged; but when we endeavour to insinuate by the same subtle inversion of terms that a man of really good character is a flagitious profligate, the irony loses its force, because the literal sense of the words becomes the true. The malice is seen in the blow that is aimed; but, as it is not impelled by truth, it proceeds from an arm too impotent to strike. This is the case in the present composition. The insinuations are, for the greater part, totally unfounded; and the malignity of the writer soon causes our detestation to fall not on the individuals, who are attacked, but on the virulent and calumnious assailant. Every thing base and flagitious is insinuated against the late ministry, and particularly against Mr. Fox and his more intimate associates. What reader is there with the smallest spark of truth or patriotism in his bosom, who will not flame with indignation on reading the following malicious calumnies against those who begun and those who conducted the last negotiation for peace with France?

' Invent some pretence of apparent generosity for opening or renewing a correspondence. Let your pretence be false ; and let it be offered with that sneaking officiousness which may best betray you to shame, as anxious to offer sacrifices and concessions, concerning which however, you tremble lest they should not be accepted. Chuse for the details of your negociation some poor being who has languished for years in the tyrant's chains, and who would sell his very birth right, his very manhood to get out of them. Being a slave is he not much fitter to be your representative? Must he have a coadjutor? Select for the task one, who has, long since, transferred as much as he could, of his family property to the tyrant's power ; who has been labouring all his life to shew, that even a peer may dive deep in the bathos, and get distinction in the common-wealth of Grub-street ; whose principles in politics, so far as he has had any, have been even notoriously adverse to those of the constitution over whose government you preside.'

Then follows some still more coarse abuse, but which has so little delicacy, that we do not chuse to soil our pages or disgust our readers by the insertion. Before we take our leave of this writer, we must ask him whether in his long residence in that part of the 'Georgium Sidus,' called St. Giles's, he got the habit of demanding five shillings and sixpence for what is not fairly worth five pence and a farthing?

ART. 21.—*An Enquiry into the State of the British West Indies*, by Joseph Lowe, Esq. 8vo. 5s. Baldwin, 1807.

THIS pamphlet is written by a gentleman of ability who is completely master of his subject. He exhibits in a very perspicuous and striking point of view the distress of the West India planters ; but he appears to us better acquainted with the disease than with the remedy ; and to cherish for the grower of sugar that sympathy which he does not feel for the consumer. The writer proposes to lay an additional tax on the home-consumer ; and from that tax to furnish a bounty on export. This appears to us in the vulgar idiom to be only *robbing Peter to pay Paul*. Why are the present prices of West India produce lower than the planters can afford? Principally because the supply is greater than the demand. This evil therefore will certainly, in a short time, cure itself ; the produce will fall to a level with the demand ; and the price will accordingly rise to such a sum as will pay with a reasonable profit the expence of raising the article and bringing it to market. But that the consumers of an article should be taxed, in order to make good the temporary or casual losses of the grower, is what we think no policy can justify. If the crop of corn which is grown in England this year should be one third greater than the demand, ought a tax to be levied on the consumer in order to *console the farmer for the excess of his crop*? Ought the bounty of God to the rich to be acknowledged only in the oppression of the poor? The author acknowledges that foreigners can procure sugar on the continent cheaper than they can purchase it in Great Britain. Hence we cannot

expect any foreign customers in our market. But the author adds that a premium on exportation would enable our merchants to sell their sugar to foreigners at a lower rate than they can procure it elsewhere. Is not this however to impoverish the many in order to enrich the few? and to do an injury to our own countrymen in order to procure a benefit for strangers? The most effectual way of alleviating the distress of the West India planters would be by laying open the trade of the islands. The restrictions which Great Britain imposes on the trade of her colonies evince a selfish, jealous and unreasonable policy, equally opposite to the good of the islands and our own. In the trade of the mother country with her colonies, she ought not to be actuated by the narrow spirit of monopoly; nor to demand any other preference in the disposal of their commodities than what it is their interest to give. If the West India islands can make more of their produce by transporting it to America, why should they be obliged to send it to Great Britain? or, why should the planters be compelled by law to ship their sugars to Great Britain, where from the superiority of the quantity to the demand, they are sure to be sold at a loss? Many will say that to throw open the trade of the colonies is to repeal the famous act of navigation. We believe however, that this said act of navigation is less the source of our present naval superiority than is commonly imagined; and that we may be powerful and triumphant at sea without the miserable expedient of commercial restriction and monopoly. LET US BE JUST AND TAKE OUR CHANCE OF BEING GREAT.

ART. 22.—*Official Letters, written by Lieut. Col. Henry Haldane, Captain of the Royal Invalid Engineers, to the Master-general of Majesty's Ordnance since the Year 1802.* 8vo. 2s. Harding. 1807.

COLONEL Haldane is another added to the numerous instances of persons of virtue and of merit, who have been shamefully neglected by the state which they have served. Ability and worth seldom prove any recommendations to the favour of those to whom patronage belongs. Vice, ignorance and importunity are rewarded and caressed, not only because they cannot readily be repelled, but because they are found the fittest instruments for doing the dirty work of their superiors. Those who wish for promotion must connive at the want of knowledge or the want of virtue in those above them. To expose the most palpable folly or the most glaring corruption is always esteemed a *political sin, which is never suffered to escape with impunity.* Had Col. Haldane never remonstrated against certain regulations, which have been adopted in the board of ordnance in order to increase the patronage of government, or had he not evinced a total vacuity of military science in the addle brains of lord Chatham, it is not improbable that he would have been singled out for omission in the list of officers which that nobleman presented for brevet-promotion in 1802.

ART. 23.—*A Reply to "Observations on, (what is called) the Catholic Bill," By a Protestant Clergyman.* 3d. Baldwin. 1807.

THIS writer justly remarks that the *test* required by our Saviour from those who expressed a desire to become his disciples consisted only in a profession of faith in him, as the son of God. The political mechanists of religious establishments would do well to imitate this simplicity in the *test* which they order to be subscribed. Christians of all denominations agree that Jesus was the son of God; and we see no benefit but *that of dissention*, which can accrue from the imposition of any religious tests which, from the want of universality in their application, can be conscientiously subscribed only by a few. If the church of England were to require of her members a subscription to no other article of faith but this; 'I A. B. do with all my heart and mind assent to this truth, that Jesus, the founder of the christian religion, was a teacher sent from God to communicate his will to mankind;' all invidious distinctions between catholic and protestant, between churchman and dissenter would cease; and Trinitarians, Arians and Socinians would prove themselves true disciples of Christ, by frequenting the same communion and LOVING ONE ANOTHER.

POETRY.

ART. 24.—*Poems by E. Somebody.* 8vo. No London publisher. Dublin. 1806.

THESE poems which Mr. Somebody is said to have written are such as we fear nobody will read. If however there be any persons who have a relish for nonsense, they may gratify their taste at the expense of four shillings. As the pages of a Review are doomed to contain almost as many selections of folly as of sense, we shall present the reader with a small specimen of Mr. Somebody's claim to the title of dunce.

'Lines written on the tooth-ach after giving a snappish answer to a friend.'

'Here like a wounded wasp I hide,
Shunn'd by the world, the world's foe,
Nor perfum'd summer's flowery pride,
A moment's pleasure can bestow.
Thy beams no more my soul can warm;
'Thou bright resplendant star of day,
The voice of friendship could not charm,
For, ah! I stung my friend away.'

ART. 25.—*Attempts at Poetry, or Trifles in Verse.* By Ebn Osn of Pentonville. 3s. 6d. Greenland and Norris. 1807.

THE first of these marvellous performances is entitled *Table beer*,

—The name of *small-beer* might indeed be aptly given to the whole ; but then it is small beer of the very worst quality ; such as is made without either malt or hops. Mr. Ebn Osn, that he may not lose the meed of fame, to which his small-beer productions are so well entitled, informs us that Ebn Osn is his name, anagrammatized, and that he is 'ycleped BEN jamin Stephen son ; —that he is 39 years old, and that these are his first poetical efforts. If he will take our advice he will let them be his last.

ART. 26.—*The Chimney Sweeper's Boy, a Poem.* Sheffield ; Montgomery. 2s. Longman. 1807.

AS the profits arising from the sale of this publication are to be applied in aid of a society lately instituted in Sheffield for the purpose of improving the condition of children in the service of chimney sweepers, and for endeavouring to supersede the necessity of climbing boys, this consideration alone would induce us to wish that this benevolent production might meet with an extensive circulation. But the poem itself is not destitute of interest ; and though more might have been made of the subject, which is the loss of a pretty little child, who was stolen by a gypsey, sold to a chimney sweeper, and accidentally recovered by the fond parents, yet we are far from thinking that the author has not in some degree succeeded in the execution. And at any rate, where the motive is so disinterestedly virtuous, we should think it highly unjust, to examine such a performance with any severity of criticism.

MEDICINE.

ART. 27.—*Observations on the excessive Indulgence of Children, particularly intended to show its injurious Effects on their Health, and the Difficulties occasioned in their Treatment during Sickness.* By James Parkinson, Hoxton. 8vo. pp. 37. 1s. Symonds. 1807.

THESE Observations have a degree of novelty at least to recommend them. The author enumerates many of the diseases of children, and instead of the hackneyed descriptions of symptoms, and accounts of remedies, we are gravely informed of the tremendous mischiefs produced in each by crying, kicking, screaming, and scolding, practices which make humoured brats very disagreeable patients, and which also prevent the swallowing of many a bolus, and many a draught. The apothecary therefore does well to write down these perverse habits. As James Parkinson of Hoxton, has been so active in anticipating our judgment of his remarks, and in forging an opinion which we never gave, on our parts we are eager on the present occasion to be before hand with him, if possible ; and we pronounce that could his young patients be made to read these observations, they would certainly prove the most happy lullaby that could possibly be devised.

ART. 28.—*A practical Synopsis of the Materia Medica, Vol. II. Containing Class 2. Emollients. Class 3. Absorbents. Class 4. Refrigerants. Class 5. Antiseptics. Class 6. Astringents. Class 7. Tonics. Class 8. Stimulants. Class 9. Antispasmodics. Class 10. Narcotics. Class 11. Anthelmintics. By the Author of the Thesaurus Medicaminum. 8vo. Baldwin. 1807.*

THIS, with the former volume, makes a proper supplement to the *Thesaurus Medicaminum*, a work of which the utility has been generally acknowledged.

MISCELLANEOUS.

ART. 29.—*A Descriptive Catalogue of the Pictures in the Collection of the Marquis of Stafford, in London. With general and cursory Remarks on the Roman and Flemish Schools. By George Percy, Architect. Walker.*

WE have selected the following specimen of this work :

‘ The Sacrament of Penance by Poussin.

‘ In this admirable picture is represented the Pharisee’s house, with a numerous group of his friends, seated at the feast. The figure of our Saviour is turned away from the table, whilst Mary in an attitude of the deepest self humiliation and penitence, with a face expressive of fasting and mortification, humbly approaches his feet, anointing and wiping them with the hair of her head : in his face is pleasure and complacency, mixed with the greatest beneficence. The Pharisee sets opposite with a white drapery over his head, his face indicating surprize, but without contempt ; his feet are washed by a servant ; next to him is a scribe, bearing on his forehead an inscription from the law ; he seems to consider the Pharisee’s face ; close to him is a Sadducee, looking on and archly sneering at the character of Mary ; amongst the spectators is a young man, who is just come into the room, who with his arms folded is indolently contemplating the whole scene ; his friend relates to him the characters of Mary and our Saviour. The whole is very harmoniously coloured and lighted from a window on the left hand side, which is not introduced into the piece : the disposition of the draperies is admirable, and the figures of the Pharisee and Mary Magdalene are made the most prominent and admirably contrasted with each other. The whole does infinite honour to the genius and comprehension of the painter.’

‘ Roman School. Cupid making his Bow.—Parmegiano.

‘ Parmegiano was one of those few painters who endeavoured to exalt the human figure, by making it rather taller than nature. There

is always a pleasing flow and undulation in his *outline*, which may be studied by the painter with great advantage; there is an *expressive* grace also in the turn of the neck and shoulders of his figures, which gives a great beauty and life to his *subjects*. In the piece before us, he has represented Cupid in the manner of the ancients, as a sprightly half-grown youth, of a beautiful form, shaping and tapering his bow with a knife. The admirable grace and play of the *outline*, and the cunning manner in which he turns round to see whether he is observed, and as if conscious of his utmost mischief, is finely *conceived* and *expressed*. The *colouring* is chaste and harmonious, and the whole full of animation: the picture itself was one of the chief ornaments of the celebrated Orleans gallery in France, from whence in the confusion subsequent to the revolution, it was by some strange concurrence, sold into England along with several others of that invaluable collection. Like to Corregio, his pictures always gain upon the eye by frequent observance, whilst the admirable simplicity, and at the same time the efficacy, of the artist, make us to exclaim in the words of Milton,

His fair large front, and eye sublime declar'd
Absolute rule; and hyacinthine locks,
Round from his parted forelock, hung
Clustering——.'

These extracts perhaps will induce the reader to purchase this Catalogue, while they excite his curiosity to inspect the magnificent collection of pictures which it is intended to describe.

ART. 30 — *Notes and Observations on the early Part of the History of the British Isles. By Robert Cowper, M. D. F. R. S. Ed. 2s. 6d. Johnson. 1807.*

AS far as we can trust to the light of etymology, the names of places, mountains, rocks, rivers, &c. in various parts of Europe, attest the early and wide-spread dominion of the Celts. The Celtic tribes appear to have stretched from the Mediterranean, to the Baltic, and to have reached even the shores of the Caspian; and it is certain that they constituted the aboriginal population of the British isles. Mr. Cowper, by his acquaintance with the Celtic which is still spoken in the Highlands, has applied his etymological knowledge of the language to the elucidation of some historical facts which more immediately concern our brethren beyond the Tweed. Mr. Cowper does not doubt the existence of Ossian; but he thinks that his works were altered in their traditionary descent by an intermixture with the legends and fictions of popish saints. These Mr. Macpherson took care to remove, while he filled up the void with sophisticated additions of his own invention. Mr. Cowper informs us that a party of gentlemen from Edinburgh, some years ago stopped at the inn at Pitmain, not far from the residence of James Macpherson, round which were the most sturdy champions for the unvitiated originality of Ossian. At a gentleman's house in this neigh-

bourhood, this party from Edinburgh requested that an old Highlander might be produced who could repeat any of the poems in the original, which one of the company was to translate as the old man went along. But whether he had forgotten his instructions or had more respect for popish saints than for pagan chiefs, the recital was soon blended with the feats of St. Patrick, St. Mungo, and other venerable names in the calendar of Rome, to the no small consternation of the advocates for the incorrupt transmission of the poems. After Macpherson had lopped off those exuberances of later growth, what remained of the genuine stem was slender indeed, but would still have been highly valuable if he had left it in its pristine state, without marring the venerable relique by his own unauthorized additions.

ART. 31.—*The fashionable World reformed. By Philokosmos. 8vo. Effingham. Wilson. 1807.*

THIS may be a well intended, but it is a very dull performance. The thoughts are mere common-place; very awkwardly put together, and very ill-expressed. Take a specimen. 'During the time of sermon, always behave with gravity and attention, which is a thing much neglected by the *generality at large*, who *generally* come to places of public worship, it is much to be feared, merely to see and to be seen, and would be ashamed of nothing so much as to remember even the very subject, that the minister in the pulpit has been upon, &c."

A list of articles, which, with many others, will appear in the next number of the Critical Review.

Gillies's History of the World.
Hogg's Mountain Bard.
Philosophical Transactions for
1807. Part I.
Considerations on the Trade with
India.
Israeli's Romances.
Colquhoun's Treatise on Indi-
gence.
Pitt's Speeches.
Account of the Principalities of

Wallachia and Moldavia, from
Thornton's Present State of
Turkey.
Sinclair's Code of Health and
Longevity.
Madame de Stael's Corinna;
Collinson's Life of Thuanus.
Tama's Transactions of the
Parisian Sanhedrim.
Masters's Progress of Love.
Pirie's Hebrew Roots.